

# The Magickian

*A Study in Effective Magic*



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## Introduction

Magick is as valid today as it ever was, perhaps more so as mainstream religions die, losing their oppressive grip, and long-standing philosophies crumble under the weight of their own dogma. Magick still attracts us—it will not go away. Despite nearly two thousand years of oppression and persecution, the study of Magick still survives. Magick pulls you; it invites you—sometimes into the realms of unreality, but this is not the fault of Magick. It is the fault of people who spread superstition while acclaiming themselves to be “experts” and “leaders.” Not all people who try to work Magick are sincere. Some people write books, run covens and lodges, and perform “initiations” that are but a parody of the real truth. You can find real Magick if you look. It is not buried in libraries nor is it the gift of self-styled “masters” or “gurus.” The keys to Magick are already in your possession—all you have to do is find them. This is not as difficult as you may have been led to believe.

I will teach you how to question, how to think for yourself, and how to act in conformance with natural laws, in natural ways. You will be given valid teachings from the past—free from superstition—and shown the path to the future. If you have tried and failed, or you found the subject confusing, I will clarify matters. If you truly wish to know—I will help you discover.

The theory and practical suggestions that are presented here are exciting, original, and direct-to-the-point. I have designed the presentation for the complete novice

who does not know where to start, yet the information is also of value to the long-suffering student who cannot make sense out of the conflicting mumbo jumbo presented as Magick.

This book is practical on all levels. It is a perfect blend of practical and esoteric Magickal practices, starting from first principles. I will try to help you find latent talents, to help you become aware of your true potential, and show you how to understand Magick and how to use it in this day and age. Everything you will need to complete your studies is contained here—other than equipment—and you will not need to spend a fortune on this! The amount of equipment used is entirely up to each student; some prefer to have a lot, others use very little. In all cases, you will be shown how to select and use equipment correctly and how to make use of everyday items thereby saving money. You may decide to practice the techniques *without* using any equipment. The choice is left entirely to each individual.

The system of Magick offered within is original and workable. The principles are universal; that is, they apply to everyone. You are not asked to subscribe to unworkable ideas and dogmas or give up anything other than unreality. The whole idea is to give you as many ideas as possible, and the important thing is not to just accept ideas because they are told to you and equally not to reject them because they do not appear to equate to what you already know. The whole point of the study is to learn to think for yourself so you can make your own decisions, because in the final analysis, the only Magickal system that will work for you is your own.

Now, this book can provide structure and form; it can provide universal principles and cosmic invariables. It can act as a catalyst and it can do all sorts of things, but it cannot actually produce your true Magickal system. You are the only person in the world who can do that. It may sound as if it is a difficult process, but it is not.

## MAGICK IS THE ULTIMATE SCIENCE

This book is about Magick—true Magick. It will help you understand the subject, work out your own rituals, and use Magick as it is meant to be used—as an aid to a better life and an understanding of that life.

Contemporary study of Magickal subjects confuses novices and practitioners alike, because it contains a number of outmoded rules and superstitions that do nothing for the art and science of Magick. This book has been written to help restore Magick to its rightful place in our creative cycle. True Magick is not complicated; Magick belongs to anyone who wishes to use it; true Magick comes from within the individual—not from some initiate or secret society. After all, who initiated the first initiate? Magick is a highly individual and personal creative process, and to be effective, each individual must formulate his or her own Inner Temple, contact his or her power source, and work Magick in his or her own way. The basic rules and laws are the same for everyone and these will now be given to you. From then on, it is up to you. Let us start by defining just what Magick is and what it is not.

Magick is not dressing up in brightly colored robes, chanting strange incantations, or collecting grades and titles. This may flatter the ego and be of limited use in some cases, but it is not Magick. Pathworking and meditation are not Magick. They are tools—*aids*. So what is Magick? *Magick, true Magick, is the art of using controlled thought to produce a result.* If you doubt this, then ask yourself: why are you interested in Magick or why do you involve your-

will with it? Perhaps you feel it is right for you. It is, but maybe not in the way that you previously thought.

Before starting any Magickal work, we need to look at how Magick works in the light of reason. All thought produces results. By *thought*, I mean deliberate thought activated by the will—not daydreaming or normal conscious thought—which is analytical, critical, and makes comparisons for evaluation. Willed thought produces results—physical results—and thought uses power to create. In normal life, we are generally unaware of this process, yet it happens all the time as we create around us all that we desire or do not desire. Magick is the art of knowing how to use this creation process to produce results that are desirable. Before going on any further, we will take a careful look at the mental process used in creative Magickal thinking. There are three areas of the mind which concern us: the conscious, the subconscious, and the will.

The subconscious mind is the powerhouse. It creates around us all that it believes to be true, according to the instructions we give it. Everything around you here and now has been created for you by your subconscious mind and has been attracted to you like a magnet. It is impossible to stop this creation process. Even when you leave Earth life, it will carry on creating for you and serving you. For that is its purpose: to attract to you all that you need. It does not reason; it just accepts instructions that are believed to be in your best interest. Before it will change its creative pattern, it has to be convinced that the new instruction is valid. This is where the will and the conscious mind come into the picture.

The will has to get past the barriers of the conscious mind. No matter how strong the will is to change something, it has to convince the conscious mind before that new instruction can reach the subconscious mind. The conscious mind only sees facts in the light of present subconscious creative patterns, which is why some people are

unable to see a fact glaring at them. It is contrary to their deep beliefs.

When you were very young and the critical faculties were wide open, your subconscious mind was trying to establish what your will wished. Most children are presented with facts that are accepted without question. These facts are totally believed and so for you they become true. Some of these facts were probably true; some of them were probably untrue. Nevertheless they were all accepted. The subconscious mind will seek to reinforce the conscious mind when a new direction is given to it and so the whole process becomes a circle. The more the will is exercised, the more the conscious mind looks for facts to substantiate its previous beliefs. So new results are impossible or at best extremely slow, for constant expression of the will eventually gets some reaction from the subconscious mind, even if it takes a lifetime.

How do we cause a new creative pattern? Why bother? And what has this to do with Magick? Quite simply, the subconscious mind is there to create for you whatever you wish. It knows no limits and is neither good nor bad. It just is. Give it an instruction and it will carry it out to the letter. Surely this is worth bothering with! There are many ways of getting through false beliefs to the creative mind, and Magick is the best way for some of us. True Magick, free from superstition and false ideas, gets results, and that is the purpose of this book: to show you how to do this. So how do you get the subconscious mind to respond to your will? Whatever that may be? By simply using two facts and combining these with positive thought. They are: 1) suspension of the critical conscious mind; and 2) belief.

The idea of combining positive thought with the suspension of the critical conscious mind and belief is used in meditation and self-hypnosis, and yields results of a fashion. But by far the best way is to use controlled imagination or visualization. Anything visualized and believed

will actualize physically, and the more potent the visualization, the better the result. Magick uses a special imaginary language called *symbology*. Symbols are geometric patterns of power that the subconscious mind understands, that combine with other visual imagery that enhances the effect, as you will see later. Magick without this inner working is merely superstition and theatricals. And those of you who find you have trouble with this should remember that clear pictures are not necessary—just know that the image is there. The more relaxed you are, the easier it is to visualize. So bear this in mind: *tension is the enemy of ritual*. Any Magickal symbol is there to be used, not prayed to. It is there to be used and understood. Does anyone really understand the Pentagram? Or has it been accepted because someone else accepted it, who in turn thought it would be a good idea to work it into lodge rituals? After all, it is traditional! Or is it? In this system, we will use the symbol from which all the others are derived—the Encircled Cross, sometimes known as the Cabbalistic Cross. We will work with it in a way that leads to an understanding of the symbol. We will work in a way that produces results. Now let us look at beliefs.

Belief and Magick are inseparable. Magick cannot work without belief and belief is the simplest form of Magick. There are, of course, different types of belief. On the one hand, there is blind belief in something—usually without reason. Superstition is an example of blind belief, and superstition has no place in Magick. True belief is another matter. It is sane, logical, will stand up to any test, and can be proved to the person who has it. True belief comes from faith in true facts and cosmic laws and usually needs a lot of self-searching to obtain. The best way to get to truth is to ask "why" until you get there. Never accept someone else's line of thinking until you get to the truth by asking "why." Then, when you know "why," you can accept and believe, or reject and disbelieve. Remember that

disbelief is also a form of belief, and it can cause the subconscious to actualize. All beliefs actualize. This is why superstitions work, because for some they are believable even if to others, they may appear silly.

To change blindly accepted beliefs requires the constant use of the will, the critical faculties, and the question "Why?" We need to explore our subconscious beliefs because if we do not, we probably will have a lot of confusion within that may keep us from moving ahead [or keep us from being able to work with Magick]. For example, two hundred years ago, a Magickian passed on information to a neophyte, etc. With the Magickal information also came personal modifications, superstitions and misunderstandings. Two hundred years later the line of power is still valid or the same, but by now it carries seven (several) generations of personalized thinking as well. So now new initiates are in danger of accepting quite a lot of rubbish.

Another thing to watch out for is the fact that students of esoteric subjects love to join secret societies. If you come up against lines and contacts from the past, secret chiefs and spirit guides, and truths that may never be revealed, then perhaps it would be wise to give the secret society a wide berth or you could become as they are—with the blind leading the blind. Positive beliefs produce positive actions and results. If you believe something, it will come true, since belief will activate the will in a positive way, which will then bypass the unbelieving conscious mind. The reverse is also true: the will can be exercised to change old beliefs for better ones, for better results, for a better life. Magick presents symbols via the imagination to the subconscious mind in believable form.

It is important to use the right symbols in the right way with the right beliefs—free from superstition. Unfortunately people built many undesirable qualities into visual imagery. By all means have a rain god if it will produce rain when people most need it. As superstition crept in, how-



ever, it became necessary to appease the gods—even with ritual sacrifice. The image or symbol ended up being misunderstood, and we have had trouble with it ever since. There can be no excuse for bowing and scraping to an image that was, after all, created by humans in the first place. So, let us keep the old gods and the new ones in perspective. They still have a use, but we must let common sense prevail. Magick is a noble art and an exact science, and it works because it *is* a science, as well as being your divine right.

Each and every one of us is using power all the time. As students of Magick, we become aware of this power and use it as we will. The most heated debates that concern the use of Magick involve discussion of Black and White Magick. It is worthwhile to explore power as it relates to Black and White Magick so you can understand how to use power correctly. We were created to create whatever we will, using power and exercising our right of free choice. What we create in our minds will actualize, once the subconscious powerhouse accepts the idea. We are responsible for all our creative actions in the same way that we are responsible for the ripples on the surface of a pool into which we have just dropped a pebble. God—and by God I mean the ultimate creative entity—does not approve or disapprove. Any action we take is our choice and we must live with it. This is the real idea of karma. We are responsible for whatever we do. This is not a divine threat; it is common sense. It does not mean we have to be holy and saintlike and suffer all kinds of penalties if we make a mistake. As we sow, so shall we reap. So it makes sense to sow the things we want and try not to affect others adversely.

Power is neither positive nor negative, good nor bad, nor any other division we can think of. It just is, and it is abundant and given freely, so that we may create freely and, hopefully, with wisdom. It does not help those who

are deemed to be good. It does not put down those who are deemed to be bad. There is no such thing as good and evil—it is all a question of attitude toward any given situation. What is good for one person may be totally bad for another. We have been conditioned to think that certain things are good and others bad. But are they really so? Perhaps it is a case of accepting lines from the past again.

Each one of us must decide what is good and bad for us and then use our power center to achieve that end. It is one thing to make a mistake; it is quite something else to knowingly do something you consider bad or evil. Like attracts like; every cause has an effect. If you sow what you know to be evil, then you will reap evil, and for some, that is just what they want—strange as this may seem! So-called Black Magickians come under three main headings:

- 1) Those who get a sort of thrill from being nasty to others, usually the church, the establishment, or anyone else who happens to disagree with them;
- 2) Those who indulge in sex and violence;
- 3) Those who supposedly misuse their Magickal powers for material reasons.

The first type of Black Magickian needs some sort of extroverted behavior to enhance his or her feelings of hatred for others. This is not Magick—it is an overinflated persecution complex, mixed with amateur theatricals. The second type contains healthy oversexed people who need something other than the usual bizarre sexual acts, and they think the mysterious world of Magick supplies the extra ingredient.

The third type—the materialist—is sometimes despised more by the so-called White Magickians, who consider that power and Magick should only be used to evolve. Now, before you make a decision, just think about

this evolvement business. Does it really seem conceivable that the supreme, creative, all-knowing force would create something as imperfect as humankind and then throw us out of heaven, leaving around clues so that we may climb back up the mythical ladder to our source? God must have made a mistake in our creation, or at least overlooked something along the way. It may be that some people consider that God did, in fact, make a mistake, but I think that those who believe this are not dealing with God, but with their own idea of God. God, the God, cannot make mistakes. God is absolutely and utterly perfect in every way and cannot in any way be wrong, unjust, ill-feeling, and so on. Anything less than perfect cannot be God.

So where does this leave us? The idea of evolving is an old one, and like so many old ideas, it is wrong. We were created perfect and still are. It is just that we do not know this; we have forgotten it and substituted some rather strange ideas instead. The fall came when we became curious about the things that would harm ourselves and others. Because of free choice and power, we got ourselves into a mess and lost track of reality. We were given the entire physical universe as a paradise to live in, given power to create physical things, and given free choice, yet we somehow managed to turn this into a hell, all by ourselves. Yes, we must each evolve, not up a ladder but rather back to the knowledge that Earth is supposed to be a paradise, and to the wisdom of correct thinking in a spirit of love and oneness. It could be argued that the fall was to learn Magick and the mechanism of creation, but can you see the folly of this? We sit around having everything and being bored senseless because everything has been provided. We all need adventure and excitement, and we have been given power to create art, music, and science; we can explore the unknown; there are many outlets for this energy.

The material aspects of life are important, and although it may seem fashionable to take a vow of poverty to

evolve, do get the material side of life in perspective. No God put all this material potential here just to tempt us. That would be sadistic; why tempt your own prime creation? Material aspects do have their problems. The real materialists are the ones who suffer from greed—to them the material is a constant source of living hell and all because of the wrong attitude. Possessions and comforts are neither good nor evil. It is sometimes our attitude that is wrong. Self-denial without some solid reason or incentive is just as bad as greed. For instance, it is stupid to fast just because religious dogma insists. It is, however, a good idea to use a fast for a reason, like enhancing the awareness or cleaning out the body. The idea that you may do something for someone else, but not for yourself, is wrong—very wrong. There is no reason for this other than perhaps superstition. If you tell yourself often enough you will believe it, and if you believe it, it will come true.

If you are at present hard up, confused, searching for something, trying to evolve or coping with life's endless problems, then remember that all this is happening because you are causing it to happen. As far as your subconscious mind is concerned, this is what you really want. Most of these wants were pushed into your subconscious before you were old enough to resist, but nevertheless, they are there. So why not exchange them for the things you really do want? Throw away dogma, superstition, and wrong thinking. Ask "why?" Why? And "why" again? Evolve to the knowledge of you and your needs using creative Magickal power to this end.

The end product of Magick is physical—not imaginary. A Magickal act without a physical result is not Magick. Meditation and pathworking will provide you with information, not as a gift from the "Inner Guardians of the Gods," but because you are entitled to it. When you get information, use it for yourself and others, but use it all the same. The system of Magick that I am going to reveal will show you how to manipulate all aspects of your life accord-



ing to your needs, and it will assist you in evolving to the knowledge of your real self. It will help you become yourself, in your own way, as an individual linked to the whole, separate yet belonging, responsible for your own actions using your own free will. The basics given to you will, if you wish, lead on to other systems, be they Orphic or Hermetic, Naturalistic or Cabbalistic. You are not being restricted in any way, nor are you accepting previous dogma.

Now, here are two important things that I want you to do. I want you to set aside all that you know about Magick, then question every idea, one by one to see if it is indeed true. Second, I want you to take all your books on Magick and put them away, just for a short while. If you have a temple, clear everything out. "I cannot do that," I hear you say. Why not? Stop and think why not? That single word *why* is probably the only real word of power in existence. You will come to know it and use it in a powerful way. I have asked you to do something and I will also give you reasons, but I want you to discover something far more valuable than my words or your reactions. In a moment, I would like you to stop reading and take a pen and paper. Think and then write down your thoughts. First, what kind of reaction did you have to this idea—was it positive? Maybe later on? Or negative? This is not a trick question. I am genuinely trying to point you toward the truth about yourself. Your real Self! Do this now.

Let us expand a little. Again, I want you to stop reading shortly and write down your thoughts. If the answer was "yes," why did you agree to this? Was it because you really thought this was a good idea or did you say yes for some other reason? Think about this and then write it down. If your answer was "maybe later on," ask yourself what you are trying to protect. Define exactly when "later on" is. If your answer was "no," then give your reasons. Perhaps you do not like someone else telling you what to

do, or are you also being protective? Really think about this—do this now.

Now let us continue. In front of you is a whole world of information about yourself if you could just see it. For a start, you will fall into one of three categories. Receptive, evasive, or assertive. If you are receptive you probably do things for other people at your own expense and you probably accept ideas from other people without thinking. You must learn to be more assertive and question. If you are evasive, you have a great deal of difficulty making decisions and you must learn to be more decisive. If you are assertive, the chances are you are being overprotective. What is it you are protecting? It could well be that you are protecting parts of yourself that are of no use to you. A very important statement was once inscribed at the Delphic Oracle: "Know thyself." It is valuable for you to discover why you are as you are at this point in time. You are probably not being truly yourself. In reality, you will probably become a blend of all three of these categories—but in a much higher form and with a predominance of one of them. Before coming to a definite decision about this clearance that I have suggested, I want you to explore a few more concepts about this subject—no matter which category you think you belong to.

Before Magick can work, your study or knowledge of the subject has to be firm and correct, just as the foundation of a house is vital to its entire structure. What sort of foundation should we have? One that is true. Step one is often the most difficult because it involves letting go. By giving up everything like this, you detach yourself and are then able to look at the concept of Magick "away" objectively from a distance. This sets up another reaction, called desire, and desire power is what Magick is all about. Those who teach that desire is wrong are supreme fools. Desire is like a magnet. It pulls things toward you, both good and bad. When you are detached like this, you are in a unique

position to look at your desires so you can decide which are of value and which are true. Really and truly, you are not actually giving up anything; you are becoming selective. You are exercising choice; you are deciding and you are in control. Now can you see why I asked you to set aside those things that are dear to you? It was done so you could gain even more, only this time you gain things that are right for you, rather than acquiring useless items and thoughts that inevitably block your progress. You must learn to let go. Think of this as a mathematical equation. Letting Go = Gain. To give is to gain. It is scientific, Magickal, and it works. The more you cling to things, the more you in fact lose. By giving, I do not mean squandering or losing out by being overgenerous and foolhardy. I mean applied cosmic fact. Give and gain—that is the law.

As a final point, you are about to plant a seed—a Magickal seed. In real life you would not dream of planting this in a bed of weeds; why do this Magickally? Clear the ground and start from scratch. I promise you that you will not lose anything, but you will gain more than you may realize now. Getting your personal base cleared of unnecessary restrictions allows you to look for real Magick. The process is not as difficult as you think as long as you keep your goal in sight, and that goal is your true Magickal potential. Life is not trying to deny you this success. You always get exactly what you want. The problem up to now has been that you probably did not know what you really wanted, so you got something else.

Before looking for this Magickal potential, it would be a good idea if we defined just what this Magickal potential is. You are looking for your true potential. In other words, you are looking for a system of Magick that works every time and brings you personal happiness, success, and fulfillment—nothing less. So please do not compromise by setting your sights lower. Let us take this further by defining exactly what Magick really is. In a moment, I want you to write down your definition of Magick. Give your own

definition. Again, this is not a trick question. I want you to clear away any false ideas and replace these with the right ones. Do this now.

Right: let us compare notes. If you have written any of the stock phrases on your list, such as “Magick is the art of causing changes and so forth,” you are not giving your ideas, but someone else’s. Do try again. It is your views that are important. Now what have you got that is really yours? Let us see how near you are to the truth. Magick is the science of using and understanding the power of the subconscious mind to achieve a desired result—a physical result. Time and time again we will return to this simple yet powerful statement and you will see how true this really is. Quite often the physical end of Magick is forgotten. It is of little use to spend a lot of time each day in a profound state of meditation and then fill up your notebooks with astral experiences and interesting information if you do not use it. Meditate by all means, but meditate for a purpose and an end product. With all real Magick, there has to be a result. Crowded notebooks may well flatter the ego, but they do not solve problems—they create them.

The word *create* is vitally important in Magick. The whole idea is to create using power. Directing power by using the mind in a creative manner is really Magick; anything else is pseudo Magick. Creation itself creates; so do we, usually without knowing it. To become proficient at Magick means that you do know what you are creating. You decide, you exercise choice, and you apply power. At the end of the operation, you expect a result—not another entry in your notebook. If you invoke for a Mercedes-Benz 260e, a Mercedes-Benz 260e should appear—not a bicycle or some other car, but a Mercedes-Benz 260e. Anything less means that there is something wrong with your technique.

Magick is not totally about spirituality. It is about material facts and to think otherwise is sheer folly. As I have said, if you invoke for a Mercedes-Benz 260e, then one

must appear! What I mean is that a Magickal act must have a physical result. Anything other than this can only be classified as failure. Magick is really and truly about getting results. Nothing else will do. Naturally, there are cries of "materialist," "Black Magickian," and so on.

Let me put the record straight once and for all. There is no such thing as black and white Magick. First, there is energy, which is never-ending, abundant, and given freely. It is neither positive nor negative. Second, there is you, you have the right to use this energy. Third, there is free choice in the way in which you choose to use this energy. Use it destructively—negatively—or constructively—positively. Both get results. Energy conforms to patterns, and the understanding and use of these patterns is called Magick. It is the intention which matters. If you knowingly use energy for destructive ends, you will use the same energy as you will if you use it for constructive ends. Destruction could be called "black" and construction "white," but even this is not accurate. What is right for one person, may not be right for another. It is your choice and you must make it. Forget all about black and white, good and evil, and so on. Think about choice and intention and let these be your guide.

Do be patient and let the ideas in this book guide you to what is right for you. Magick is made in the mind, mainly by using the imagination. Do not confuse visualization with imagination. If you can see pictures in your mind clearly, this is well and good. Imagination is easy—we can all do it as you will see. You have probably heard of the subconscious mind, and the way this can be influenced through hypnosis and so on to achieve results that were impossible under normal circumstances. The subconscious mind knows no limits and can achieve anything you wish. The problem is in getting it to do these things. Magick is the safest way to use this power, and imagina-

tion is one of the keys that unlocks the door to this limitless power. Read this chapter over and over again. Question and ask why. The doorway to your real Magickal potential is now open and the Magickal process for you has begun.

## THE MAGICKAL TEMPLE OR PSYCHIC LABORATORY

We will now move on to the Magickal temple and the basic equipment that you will need. Some of you will already have a temple; others will not. No matter. I will describe the building up of a fully functional temple. Then, we will discuss how you can best adapt it to your circumstances.

Putting aside all previous ideas of a temple, let us look at what a temple *really* is. In short, it is nothing more than a workroom or psychic laboratory. In a real laboratory, you would expect to find test tubes, balances, Bunsen burners, and so on—the tools with which a chemist carries out his or her work. The equipment and layout is chosen and arranged by the chemist to suit his or her particular needs. Naturally one does not clutter up the laboratory with irrelevant items. The whole place is, in fact, an extension of the chemist and his or her ideas. It is a place where one can work in comfort, where everything has a place and everything has a use. Like the chemist's laboratory, the temple also has equipment with which the Magickian works. It is arranged according to his or her needs, and it is also an extension of the Magickian.

The chemist deals with acids and alkalis, the Magickian with energy. Both use their minds and exert an influence over their own environment. The temple is a working laboratory. Like the chemist, the Magickian needs space to work away from the hustle and bustle of everyday life. It is quite impossible to work effective rituals with the television blaring away and the neighbors dropping in for a chat. You need to have somewhere secluded, and a tem-

ple is the only answer. In it you can shut out the world and work at your Magickal practice without being disturbed.

Let us now have a detailed look at the building up of a typical Magickal temple. The size and dimensions are of little relevance as long as there is enough space to work in. Always allow for the fact that one day you may feel like having fellow Magickians inside your temple in order to work group rituals. The best place to put a temple is as far away from public view as possible. If you have visitors or friends staying, they may start asking awkward questions. Cellars or attics are ideal. If this is not possible, then a spare bedroom will have to be used. Put a strong lock on the door as curiosity can often get the better of people and you will be surprised how attitudes can change when other people discover that you have these sorts of interests. Their minds—motivated by Dennis Wheatley and films like *The Warlock*—will get more curious and then fear and superstition will step into the picture.<sup>1</sup> Usually what they do not know or understand they will invent and imagination becomes quite fertile, invariably in the wrong way. You will need to invent some sort of cover story or you will need to exclude people from your home. After many years of personal experience, I have chosen the latter. However, it is up to you to decide.

Having found a spare room, clear everything out. If you need to decorate, then do so. There are no special colors. Simply decorate to taste. If the room has a window, you will have to find some way of covering this up, so that anyone outside cannot see what is going on.

What is a temple for? What are you going to use it for? The answer will dictate where everything goes. The temple is a place of work. It is a place where we find peace from everyday life, where we can exert a Magickal influence, where we can learn about such things. Everything should

be placed according to a pattern that is both universal and personal. The scheme is quite simple and natural as it is based on the symbol of the Encircled Cross of the Four Elements. Everything in creation conforms to this scheme and the use of these mysterious elements, which are vital in effective Magick. More will be said about this later.

Now you need to work on the temple. You have four walls, so each could represent an element. If you are lucky enough to find that your chosen temple aligns to the magnetic points of the compass, well and good. If not, it does not really matter. Circumstances will often dictate choice. Pick a wall to represent east as this is the usual starting place. The rest follow in the natural order of the compass. Now standing in the center of the temple with the eastern wall facing you, the southern wall is to your right, the western wall is behind you, and the northern wall is to your left. These walls will be marked in some special way, so that you always know where you are. Here are some useful associations.

The east represents the rising Sun at dawn and the season of Spring. It also represents the element of Air and the Magickal Sword. The south represents the midday Sun and the heat of the Sun in Summer, together with the element Fire and the Magickal Wand or Rod. The western wall represents the setting Sun in the evening, the Autumn, and the element of Water and the Magickal Cup or Chalice. The north represents the starlit sky of midnight, the Winter, the element Earth and the Magick Shield or Pentacle.

In the center where you are standing is the seat of power and the eternal light of your real-self. The elemental colors are these: Air—yellow, Fire—red, Water—blue, and Earth—green. Later we will work these attributions into the temple. For now just bear in mind which of these walls represent these important points or quarters, as they are sometimes called.

<sup>1</sup> *The Warlock* Medusa Pictures, New World Pictures, 1989, USA.



Just like the laboratory, before we move in the benches and cupboards, we need to decide where we are going to put things for maximum use of space and efficiency. Also, remember that you are dealing with flammable items, such as oil lamps, candles, and hot charcoal. You can have carpeting, but if you do, make sure you have a fire extinguisher or at least a bucket of sand, just in case. Both carpets and oil lamps have one thing in common, they burn. With sensible precautions, a carpet is quite all right. You could use floor tiles—the choice of color is entirely up to you. Remember, white tiles need a lot more cleaning than colored ones. So tiles or, if you can afford it, parquet flooring serve just as well. Having tried various formats over the years, I have found that ordinary hardboard nailed directly to the floorboards produces a nice flat surface. It is not a fire hazard and does not cost a fortune. If you like, you can paint it with quick drying paint, or you can paint a floor design. Again the choice of color is up to you. Now before you start painting Magick circles and angelic names on the floor, let me explain about such things. The idea of working in a circle is correct as you will see later, but the common practice of setting up a circle and clearing the place of working by various purifying and banishing rites is superstitious nonsense. The idea is that you ought to chase away all undesirable influences and then stand protected in your Magick circle. What are these undesirable influences? They are supposed to be demons and elemental spirits. At first glance, this may appear quite logical; however, it is not.

The *real* Magick circle lies in your mind and it certainly is not there to keep out demons and spirits. The only undesirable influence ever likely to invade your temple are the ones brought in by superstitious beliefs and by other people. Superstition should never be part of Magick as it will turn the whole process into a shambles. Likewise, keep other people out of the temple unless you either

know you can trust them or they are Magickally inclined in a positive way. Magick is not a social get together or a hobby. It is a way of life.

If you want a floor design, by all means have one, but use it to enhance the appearance of the temple. Make it symbolic: two concentric circles with a Hexagram in the center work quite well, or you can use an equal-armed cross inside a circle. Then you have an important symbol—the Encircled Cross of the Four Elements. As this symbol will be the basis of your Magickal system, it is a very fitting floor design.

The next thing we must consider is the altar. This is nothing more or less than a work surface. One of the more traditional designs is the double cube. Usually it is about three feet high and eighteen inches across. It can easily be made from plywood or chipboard, fastened together by screws or nails. The top half is painted white and the bottom half is painted black, so that it looks like two cubes. If you prefer, it can be made into two separate eighteen inch cubes. As a meditation symbol, it looks impressive. However, if you need a bigger area, say for Candle Magick, then any shape or size will do. It is all a matter of choice. A small cupboard is just as good and it has the advantage of having space to store things in.

Altar cloths are always a good idea as they add color and tidy things up. Again color is up to you and this largely depends on personal preference and the type of ritual that you are working. Always try to add to a ritual by using color and scent and so on. Use your ingenuity and get involved in the planning of a rite. Here are some suggestions: you could cover the altar in a gold or yellow cloth to represent the central Sun and then use a smaller altar cloth to suit the ritual, such as blue for Jupiter or green for Venus. Another idea is to have four main altar cloths, one in each of the elemental colors, and change these at each season. Again, secondary cloths could be used for rituals.

You do not have to go to this trouble, but any involvement in your temple is bound to pay off, as you are projecting your personality into the room. You are making it an extension of yourself. Try as many different ideas as you like; it will not do any harm.

With altar cloths remember that you do not have to purchase high quality silk or velvet, unless you feel like doing so. Ordinary cotton or similar cloths are just as good. They are as Magickal as you make them. However, do not allow superstition to cloud your judgment. The placing of the altar causes many arguments between different practitioners when common sense ought to prevail. Remember that the temple has to be functional. It is not a shrine to some god; it is a workroom. As always, it is a personal choice based on circumstances. It is best to have the altar in the center. This way you can face any direction. No matter what the dogmatics say, you do not have to work toward the east. Generally you can work eastward in Spring then change to south in Summer, west in Autumn and finally north in Winter. If you do not like the idea of a central altar, then place it on the wall of your choice, or move it around as suggested.

The temple lights are the next step. Do not use electric light. Natural light from candles or oil lamps look much better and affords opportunity for ritual work. First, have some form of illumination on or above the altar. This represents the central light and is used to signify the inner power which you have; other temple lights ought to be lit from this flame. You have a choice between candles and oil lamps. The latter are often more useful because you can get colored funnels and can control the flame light from low (which is useful for meditation) to high (if you are reading a script). In addition to the all important central light, you should have four other lights to represent the quarters. Again, use lamps or candles—the choice is yours. The quarter lamps are placed on shelves or stands

against the appropriate wall. They are used symbolically, especially in opening and closing of the temple. More will be said about the quarters and the four elements later, but for now it will suffice to say that these four lights are important, so do not neglect them.

Any old lamp produced in a hurry and stuck on a box near a wall will get proportional results. The more you put in, the more you get out. There is no need to spend a fortune on these things. It is the care and thought which is put into the selection of and the work with Magickal equipment that matters. Make your choice of equipment with care. Do not just purchase something because it is cheap or expensive. The cost does not matter, but the intention does. The quarter lights ought to be colored. This helps you know which wall represents which quarter and which element. If you have difficulty in getting colored oil lamps then use colored candles. It really is worth it and you are helping to build the correct associations.

The next important items are pillars. The pillars are used for many things but mainly as a symbolic doorway through which you pass to your Inner Temple. You will be shown how to use these later on, but in any case do have something to represent this important doorway. Large pillars can be made from three to four inch diameter plastic pipe painted in meaningful colors—one in black, the other in white. Lamps may be placed on the top, but do make certain that they have a fairly wide base so that they do not fall over. Failing this, a pair of candle holders placed on the altar or quarter will do. It is the inner work that matters and pillars are useful aids to this end. In Magick you have to use association. We have talked briefly about color, and now let us look at scent.

There is no need to buy an expensive brass thurible or censer. Any metal dish will do. Fill this with sand and you have the ideal incense burner. To burn incense, you need to burn some charcoal blocks; these come in assorted

shapes and sizes. Some are pure charcoal and others are quick-lighting. Igniting the pure charcoal is quite simple. Place it flat on the sand in the burner, add a small quantity of methyl alcohol, and then light it. When the flames die down, the charcoal will start to glow. The quick-lighting blocks merely need lighting with a match or taper. Take care as these things do tend to splutter. Once the block is lit, simply add a small quantity of incense and the perfume will soon fill the temple. A word ought to be said about incense. There are many people who supply incense, but not many of these people know what they are doing. In Magick, any mixture of bits and pieces that only seems to be right will not necessarily work, and so it is with incense. Scents bring associations into the mind, so it is important that you get the right associations.

In Magick you have to use the five senses; the mind and body react to these stimuli. There are traditional scents for all four elements, the planets, the zodiac and the spheres on the Tree of Life. In fact for any Magickal work, you need to use the right scent. It will promote the right associations and reactions. The amount of work that goes into making incense is quite staggering. It is a job for experts. Avoid using cheap readymade scents. The ideal place for your incense burner is in the south where the element Fire naturally belongs. It is a good idea to have some general incense that you can burn at regular intervals, just to keep the place smelling nice, or for peaceful meditations and deliberations of a general nature. Evesham or Prinknash incense are very good for this. You can probably buy these and charcoal blocks at your local church supply shop. A useful alternative is joss sticks.<sup>2</sup> The better quality ones such as Earth Scents or Spiritual Sky burn for

about half an hour each and are available in many different scents. Color and scent help create the right atmosphere for Magick so do use them.

You will need other items in your temple. First, the four weapons: these are the Sword, Rod, Cup and Shield. At this stage there really is no need to buy or make these. Before using the weapons, you need to understand the elements and how they apply to you. This will be covered later. For now it will suffice to say that the Sword and Cup will inevitably have to be purchased, while the Rod and Shield need to be made. There is not a great deal of expense involved or laborious work. Having these weapons is eventually a good idea, but leave the matter until later.

Robes are always a good idea. When you enter your temple for working, you need to feel differently. There are two points to consider: first is pre-ritual relaxation, which helps you put aside everyday matters and attune to the Magickal part of your mind; second is ritual attire which helps you feel right for the temple. You are an ordinary human being outside; inside you are a Magickian, and it helps if you feel and look the part. You can compromise by having an alternative form of dress. Anything that helps you feel different should be used. Robes can be as elaborate or as simple as you like, but they should enhance the ritual. Many variations are possible. You can have a plain robe—white or black. You could also use a robe the color of your birth sign; or for different rites wear various colored washes or cords. You do not need to have a different robe made specifically for every ritual. This would be very expensive and totally unnecessary. Remember that the robe you are using is a Magickal tool to help attune your mind. While on the subject of robes, we ought to mention the Wiccan practice of working naked. You do not have to do this. The reason that is often given is that nudity helps the power to flow. Let me assure you that the power that can heal disease or bring great personal happiness is hardly

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<sup>2</sup> Joss sticks are quite popular. They are oriental incense sticks. Joss means "lucky," hence the term

likely to be stopped by a fraction of an inch of cloth—unless you believe that it will. Sexual fetishes often become entangled in Magick and this is one of those times.

Finally you ought to have some place in your temple where you can use a cassette recorder. The main use of sound reproduction in Magick is to provide you with sound effects and music. Rituals without music are very dull affairs. The right type of music, as with color and scent, will greatly enhance your Magickal work, especially in meditation rites. You can, of course, use classical music—"The Planets" by Holst is quite useful. Some of you might prefer church organ music or meditation music and there is an excellent selection available today. Modern music is not suitable. Make and keep an index of your music; head the card with the type of ritual or meditation for which you intend to use the music.

Having described the ideal temple and its basic equipment, we must consider those of you who have no space available. For you, think in terms of a temporary temple; any room is suitable and you do not have to move a lot of furniture around. You will need something you can use as an altar. The quarter lights and central light can be put away in a closet until you need them. Then just find a place to put them around the room when you are working, so you have points of reference for the all important quarters. Do make certain that you are not going to be disturbed. Before the rite, lay everything out; and at the end, clear it away. Disguise it in some way, so that other people will not notice. You can use small wall brackets for lamps; these can be quickly converted to hold ornaments. Alternatively you can make or purchase four stands on which you can place your quarter lights. Use a bit of ingenuity—there is always a solution to insufficient space. In truth you do not need to have a temple. Eventually you will learn to do without such things and without any equipment. For the time being, do make every effort to find some place for

your temple, since much in the way of ritual experience can be lost.

Necessity, too, is often the mother of invention, and quite often, I have had to put up with what has been far less than the ideal. If you cannot have the ideal, do not let this stop you. Make the best of existing circumstances. Eventually you will attain the ideal and you will learn by your experience. During many years of Magickal work, I have had to get around many awkward situations. Quite often circumstances dictated how my temple had to function. I was fortunate that my first temple was quite large. It was a converted spare bedroom situated upstairs, away from the view of people who came to the house. My second temple by contrast was very stark; the altar was sandwiched between a wardrobe and a dressing table. The quarter lights were on four wooden stands made from parquet flooring. That was it—no floor design, no drapes, no useful brackets for thuribles, and so forth. At the end of each rite, everything had to be cleared away and put into a locked cupboard. The altar had to be disguised by putting ornaments on it. Certainly far from ideal, but it did work and I learned firsthand many things that I would not have learned otherwise.

I very rarely use a temple setup now. I carry my temple around in my mind. Before I leave this subject, I ought to describe my last situation, which seemed to be impossible. The only available space was a broom cupboard that measured sixty-six inches long and thirty-three inches wide. Inside this space I managed to get a double cube, two six-foot high pillars, lamps, thurible, weapons, and a cassette recorder. On more than one occasion two of us worked Magick rituals in there. You had to be very careful about the amount of incense you used. On a hot summer day you really began to appreciate the values of nudity. However, it was a challenge that was met and bettered. Life, and particularly Magickal work, are constant challenges.

Do not duck out—use your ingenuity; be enterprising and resourceful. It always pays off.

Now let us have a look at the essential items. There is a mania at the present time for buying books on Magick and equipment. Usually nothing is ever done with these articles. They adorn shelves and temples and they are shown off to interested friends. Now let me make this clear—I am not saying you should not buy equipment and books. It is a good idea to have some of these things, providing that there is a need for them, providing that there is a definite purpose. Before you buy, think, “Do I really need this?” “What do I need this for?” You see, it is so easy to look at the claims as to the potency of certain incense, books, and equipment, and then react. What are you reacting to? Superstition, not fact. Real Magick is within you and it is easily found if you know where to look. Now, as far as equipment is concerned, you will actually need very little.

Every item must be there for a purpose. Avoid buying anything you can make yourself. There is a lot to be learned from these crafts and, of course, you are adding more to the general personal involvement. Apart from this, only buy those things that you really need and which you use to enhance your ritual work. There is no point in paying out a small fortune for a Magickal Sword. Instead, look around the junk shops or buy an ornamental one. They are bound to be cheaper and just as good. Work on the Sword and personalize it. I will tell you how later.

Finally, if you do have a temple, then do follow the advice I am giving you. Clear everything out and start again, looking at every item to see if it is of value. If you do not have a temple, start to think of ways you can make one, as you will need some quiet place in which to work undisturbed. King Solomon was reputed to have had a magnificent temple, but then again he could afford it. It is a good idea to have a mental picture of an ideal temple. Move toward this, but do not try to do it in a week. Good working

temples are built up gradually and with care and thought. The more you put in of yourself, the more you will get out, and this has little to do with money. Gold pillars and ebony altars may look good, but what real value are they if they can be purchased without a second thought. A cardboard Shield made with love and care is worth far more than some expensive article bought casually with a credit card. Care and dedication really matter. Work within your present financial limit. You do not have to sacrifice to the Gods. They will not even notice, but your real-self will. Involve yourself with your temple and inject your personality into it. Make it yours!

## The Silent Center Within

Those of you who are engaged in realistic Magickal work will find the practical work and advice that follow of enormous value. Not only will it give you peace of mind and help you to cope more easily with stress, but it will also form a valuable aid to inducing the right attitude of mind prior to ritual work. Peace = Power; therefore, a calm, tranquil mind can do far more than one in a state of turmoil or bothered by the problems of the day. The secret of successful Magickal work lies in controlling the mind, because Magick is the science of using the mind. Therefore the ability to begin Magickal work in a condition of peace and tranquillity is bound to remove the problems of fear, doubt, uncertainty, and tension that often prevent success.

In today's world we live with pressure and stress. We are taught and shown from an early age that we must sweat and strain to achieve results. We rush around to keep up with the pace of everyday existence and we must concern ourselves every second of the day with attempting to control the many confusing facets of our civilized soci-



ety. The net result is stress, nervous tension, and emotional breakdown. As the problem increases, more and more people succumb to the misery and many give up altogether, or turn to hack remedies or modern medical techniques. Neither work effectively: the hack remedies—and there are many in many disguises—depend on belief, so unless you have complete faith, they will never work; modern medicine prescribes what can only be described as dangerous chemicals. These may seem like the easy way out, but they are not. Apart from side effects and the fact that the individual comes to depend on these drugs, the principles used are quite wrong. Drugs treat symptoms; they do not treat causes—this is very important yet little realized. Now I am not about to imply that you should abandon your medication or throw caution to the wind. Far from it. By using relaxation, you can learn how to manage without these things, but this is a gradual process as you will see.

I would suggest that you allow relaxation to do its job. By practicing the techniques that you will be given shortly, on a regular basis, you will soon notice the benefits, and as you increase in strength and confidence, you will learn how to manage without artificial chemicals. The sensible way to treat stress is by offering meaningful advice and understanding. The answer is always very simple and natural. We have been taught to accept everything that appears obvious as being absolute fact. Facts are created by our minds. This is the secret of Magickal work. What the mind can conceive it can achieve. The power of the mind is truly limitless—for better or for worse. Therefore it is very easy to create conditions of poverty, misery, bad luck and illness, without being consciously aware you are doing it.

The conditioned reflexes we have each inherited from society are seen as facts. If you believe them to be true, you will, of course, react in a negative fashion. Stress, worry, depression, and anxiety are the result. This forms a vicious

circle, because what is believed to be true comes true, so the problem goes from bad to worse. It is just as easy to create the opposite effect and, therefore, halt the cycle by simply changing your attitude of mind. Change your mind and you change your circumstances. Before any change can take place, it is necessary to discover peace and tranquillity and then make this a habit. From then on the road to recovery is open. However, it must be discovered—it cannot be induced by drugs.

The method I shall now describe will, if followed carefully, result in tremendous changes in terms of health and peace of mind. So ask yourself this, do you really want a happy, peaceful life with the ability to cope easily? Or are you quite content to muddle along in a state of perpetual confusion, stress, and worry? All I ask is that you practice the relaxation exercise I will give you on a regular basis. Do not be put off, do not make excuses, and do not let anything or anybody get in the way of what is to be your own personal path to peace.

Results are always proportionate to effort. I cannot promise instant success, but I can tell you from personal experience that if you persist, you will know peace. You will enhance your life in ways you never thought possible. When you are relaxing you must be able to relax fully, so find somewhere quiet where you will not be disturbed. A bedroom is ideal. Privacy is the key word. If you have somewhere secure, you will find that it is far easier than if your mind is constantly returning to the possibility of someone barging in on you. You can also inform people that you are not to be disturbed during relaxation sessions. Prevention is always better than cure.

Having attended to these problems, all that remains to do is to sit or lie comfortably. Sitting is often the best way to begin, but lying down gets far better results. When you are reasonably proficient, you may deepen the relaxation exercise even more. This is done by lying down, not on a

comfortable bed, but on a hard floor. The head may be lifted slightly, but that is all. This may sound counter productive. One would imagine that a hard floor would be very uncomfortable and distracting. The reverse is true. Instead of being supported by a bed, the body is mildly uncomfortable. To get around this, the body must relax even more. Try it for yourself—you will soon see that this is the case.

As a final point, it may seem crazy to lie on a bed of nails, but with the right training and attitude of mind, it is possible to relax very deeply into trance states with this method. The way that it works is quite simple: if you are uncomfortable you must relax even more to get around discomfort. The greater the discomfort the deeper the relaxation. I do not advise you to try a bed of nails, but I certainly endorse the use of a hard floor!

You are about to commence a period of relaxation in which you will learn to relax the whole of your body into a condition of peace, tranquillity, and calm. You will experience peace and tranquillity that will stay with you throughout your daily life, providing you practice regularly. The more you practice, the more you will feel the benefits, as calm and poise become part of your life.

## Preparing for Relaxation

You are going to prepare for relaxation by putting your body into a pleasant state of rest and comfort, by turning your attention to the five extremities of your body, raising and lowering them to a position of rest, one at a time. Direct your attention to your right leg, raise it a few inches, hold for a moment, and allow it to sink to the floor and rest. Direct your attention to your left leg, raise it a few inches, hold, and allow it to sink to the floor and rest. Now do the same with your right arm, raise it slowly, hold, allow it to sink and rest. Now your left arm, raise, hold, let it

sink and rest. Finally we move to your head, raise it slightly, hold and allow it to sink and rest. Now you must regulate your breathing to a slow and steady rate. Do not strain in any way. Breathe in, hold, breathe out. Breathe in, hold, breathe out, and so on. Continue to breathe slowly in and out for a while. When your breathing is steady and relaxed, begin the gradual relaxation of your body.

Direct your attention to your feet and imagine they are becoming heavier and heavier, then relax your lower legs from ankles to knees. Feel them relaxing. Move your attention to your thighs—these are large muscles. They are easy to relax; allow them to do so. Now turn your attention to the hips—let them relax and sink slowly downwards. Feel them relax. Your legs and your feet will feel comfortably relaxed as they get heavier. Turn your attention to your abdomen—feel the muscles relax; allow them to do this slowly and gently. Let them sag and then become heavy. Imagine that as those muscles relax so your internal organs also relax. The muscles of your back are becoming heavy. From the base of your spine to your neck you are relaxing. Allow your entire back to sink, to relax deeply. Relax into peace from your neck to your feet. Your fingers are relaxing, they become limp as they sag under their own weight. The muscles of your forearms are also relaxing; let them go limp. Your upper arms relax and go limp. Let your shoulders sink downwards; allow them to relax. Let the muscles of your neck relax; let them go limp. The whole of your body from neck to feet should be relaxed and comfortable. Let your jaw relax and find a comfortable position under its own weight. The muscles of your face are relaxing. Relax your eyes under their own weight. Your forehead relaxes and the back of your head relaxes deeply. Your entire body should be very relaxed. Continue to relax into peaceful tranquillity. There is nothing else to do but rest.

Your body will heal itself and your nervous system will be strengthened and you will acquire more energy day by day, as you practice this exercise. You will lose tension

and discomfort as peace of mind and body revitalizes your entire being. Spend about fifteen minutes to half an hour relaxing; more if you wish. At conclusion return to normal, carrying with you peace and tranquillity. This will stay with you and with practice will become part of your life. Move your head, lift your arms above your head and stretch from your fingers to your toes. Stretch and come back to normal.

## Chapter Three

# THE MAGICKAL MIND

This chapter is all about the human mind and its use in Magick. The subject of the mind is a very complex one, for, indeed, the mind is a very complex instrument on which we play the melody of life. However, looking at this in simple terms, there are two main areas of mental activity that are of interest to Magickal practitioners. These are the conscious and the subconscious mind. The conscious mind is immediately obvious as it deals with the five senses of sight, hearing, touch, taste, and smell. Using these stimuli, the consciousness rationalizes and establishes so-called facts. These facts are then passed on to the subconscious mind which in turn acts on the information. Remember the picture: the conscious mind establishes facts; the subconscious mind acts on this information and gets things done.

Before moving on to the unlimited power of the subconscious mind, we ought to spend some time looking at what are called facts. Since your birth, much of what you know has been given to you by someone else—your parents, your teachers, society, television, and so on. You have been given facts and your subconscious mind has been acting on these facts ever since. From now on you must question these facts to see if they are indeed true, or more important, if they are true for *you*. As I have already mentioned, it is quite widely known that your character is molded in the first year or two of life. From then on you are set in your ways. Do you remember the idea I gave you in chapter one of how traditional lines of thinking are set

up, quite often incorrectly? Apply this to yourself: you were brought up by parents who had specific views and you were educated by a system that was too big to resist. So you just accepted these ideas as a necessary part of growing up, whether you liked them or not. Religious viewpoints were forced into your mind, often by people who never even thought about the implications. Religious ideals still in this day and age control everyday life. You do not think so? Take a deeper look at society. You will see it follows the traditional line of acceptance. Even if you are not a Christian, as I am not, you still have to conform to Christian ideas and dogma. There are now millions of laws that prop up the original Ten Commandments. There are still many things that you cannot do on a Sunday and if you go into a court, you are expected to swear on the Christian bible and so on. There is not only religious interference in the way our forebears thought. There are many misconceptions as well. Not long ago, it was emphatically stated that humans would never fly. Luckily Orville and Wilbur Wright did not take much notice of this. Neither did Neil Armstrong, who walked on the Moon. Scientists also categorically stated that if humans traveled at speeds in excess of 60 m.p.h., their lungs would collapse. You probably find this amusing now, but these individuals were experts at the time. They taught people; they were leading lights. That was some time ago—now we know better, or do we? Has anything really changed? No, it has not!

Our culture is influenced by the "facts" of the day—facts which appear to be right, facts that are often passed on by others without question. For instance, today's scientific facts change with amazing rapidity; each time, they are expounded as facts, then later on, they are dismissed as irrelevant in the light of new facts. After all this time, you would think that we were getting nearer to the truth, but we are not. Today's wonder drugs cause tomorrow's

side effects. The "facts of life" are often wrong due to acceptance and lack of original thinking. These facts are now part of our lives and they are quite often being made to work by the power of our subconscious thought. Little wonder that most people are unhappy, unfulfilled, seriously ill, or desperate for happiness. People live in an unruly, confusing society that has no direction.

The Christians are right—there is a "hell" but it is right here on Earth created by the human mind in the light of ignorance. We have got ourselves into an awful mess and then blame everything else including God for our troubles. In truth our troubles are of our own making, because we accept and believe the apparent facts. Think about it! Do you see how everything in life is explained quite clearly—the power of the mind is unlimited. The mind takes in impressions and then acts on these to produce physical facts.

To believe the impressions you receive, to believe the facts, gives power to our subconscious mind, which then actuates and produces the facts as a physical result. There is no known fact that cannot be transcended. All that stands in the way is belief in that fact. If you change your beliefs, you can alter the facts. It is that simple. It is a fact that if you stick a skewer through your neck you will feel intense pain. You will bleed and may even die. Yet with my own eyes I have seen this done. No blood, no pain, and when the skewer was removed, no scar. How was this accomplished? Was it a trick or sleight of hand? Perhaps a cleverly designed skewer? No, it was all real. The same man invited someone to break up a glass bottle with a hammer, the pieces were placed in his mouth, and they were then chewed and swallowed with no ill effects. A famous stage hypnotist put himself into a trance and hanged himself in front of an audience. After some time, he was cut down and remained unharmed. I am not a great lover of stage hypnotists, but I have to admit that ordinary people can be made to see, hear, and feel things that are

contrary to the way things are. The facts for these people have been changed. The list of impossible events is never ending, and cannot be explained by rational thinking. There are public demonstrations of fire walking, in which people walk barefooted over red-hot coal and emerge unscathed, without so much as a blister. The facts have been defied. How? By using the incredible power of the subconscious mind. Most of these phenomena are induced through hypnosis, but before you rush out and buy a book on the subject, let us look at some other aspects of mind control.

It is generally accepted that the way to get things done is by gritting your teeth and exerting willpower. Nothing could be further from the truth. Trying to achieve results in this way is almost certain to produce strain. There has to be something better and there is. In today's athletics, it is now quite normal practice for athletes to spend some time prior to the race "psyching themselves up," to use modern terminology. In other words, they convince themselves that they can win. Notice that this is done quietly, usually in solitude and peace. Peace and power, quiet thought—more energy. It is calmness that produces champions; thought—then action. Ideas are put into the mind and the mind comes up with the energy. Of course, physical training is necessary to accomplish these feats, but can anyone explain how a perfectly normal woman picked up a two-ton car to free her son trapped underneath? On instinct she called on pure power. If she had thought about this, the facts would have got in the way. She used non-thinking. She used the power of belief. Athletes use selective thinking. They reject facts and self-limiting ideas and choose constructive ideas, which they then accept or believe. The way to subconscious power is by selective thinking—choosing the ideas you want and rejecting the so-called facts. Sometimes this is a slow and deliberate

process; other times it is spontaneous. In each instance, the facts and the normal reasoning facilities are bypassed in order to achieve extraordinary results.

Hypnosis is one method you can use. The subject is placed in a trance-like state in which the conscious mind is quietened. Suggestions are made directly to the subconscious mind, and these are then made to work quite easily and naturally. To study Magick, there is no need to adopt hypnotic techniques, unless you feel that you wish to explore the subject in its own right. It is very interesting, but I mention hypnosis only to show the way in which the mind can produce surprising results that defy facts. Notice the technique that is used: relax, quiet the conscious mind, then alter the thinking to get the required results—peace and power working together to get results. So often you hear this in life yet few see its important message.

Yoga encourages peace in body and mind as a way to enlightenment. The same idea is seen in Buddhism or in trance states. Granted little seems to be achieved by these ideas, other than a tranquil nature. Peace, poverty, and hardship have been grouped together because of lack of understanding. In order to still the mind, we have to apply self-discipline. We have to exercise control. Sometimes this is done to excess for the wrong reasons, then the teaching is passed on for others to believe without question. When Gautama found enlightenment, he found his *own* personal source of power in his *own* way. This does not mean that his path was completely valid for others who followed. If one man chooses to throw away the trappings of princes to seek peace in nature, so be it.

Controlling the conscious mind sometimes involves doing without as I have already explained. This helps us to get a better perspective on things. Poverty, starvation, and subservience to the gods are, however, inexcusable. Life is not living to the full—you may well have to deny yourself,



but do this in order to gain, not because it is in the rule book. In order to gain control of subconscious power, there are certain rules to follow. The conscious mind needs to be stilled; you do not have to enter into a trance state, nor do you need hypnosis, or the more recent discovery of alpha waves. All you have to do is "let it go" and relax. The way to power is through peace and tranquillity. In order to relax the mind, you do not exert pressure or willpower—you relax. The process starts with the body, when this is still, the mind is then relaxed. Have you ever tried to relax your mind? Try to do this now: stop reading and think of nothing or have no thoughts whatsoever for about half a minute. Most of you will have found this difficult, if not impossible. Some will have managed a few seconds, then a thought would appear out of nowhere or a picture would appear in the mind. Do not worry—this is quite normal. You will, however, need to take control and develop certain areas of your mind; you will be taught how later on in this book. Our inability to simply relax our minds produces two interesting ideas:

- 1) We are thinking all the time and we have little control over this.
- 2) What is it that is thinking and what is it that observes our thoughts. That is the real you!

Try this again: become calm and relaxed as best you can, then when a thought enters your mind, observe it. You have been observing your own thoughts. If you can do this, you can also control those thoughts. You can be selective; you can accept or reject. It is quite easy as long as you keep calm and relaxed. This is not just an interesting exercise; it does have its uses as you will see. Now try something else: again, I want you to stop reading, but this time I

want you to use the faculty of touch. Become calm and then gently run your fingertips over any convenient object. Do not think, just feel the sensations. Experience them. If you did this correctly, you would be feeling, gathering information being passed on to your mind so it can be evaluated and assessed. You are observing through the sensation of touch. Let us continue. This time find an object that has a definite color. Look at the color—do not strain. Just relax and look at the color calmly, with interest. Now what does the color bring to mind? Try to feel the color and get involved with it. The color is certain to spark off some reaction; maybe a word came into your mind; maybe a picture came to mind. No matter—the color itself caused a reaction and made you aware of something other than the object—something other than the obvious fact. So far we have linked thinking with two senses, touch and sight. Let us now extend this. Again stay quiet, calm, and breathe slowly through your nostrils. Try to smell the air and see what kind of impressions you get. After a while try to taste something, something imaginary in your mouth or in the air itself. Smell and taste are linked together. Have you noticed how taste disappears when you have a cold? Your nose is blocked so you cannot detect scent and consequently, you have trouble tasting.

Finally I want you to stay calm and listen. Stop reading and listen to the sounds around you. Pick out the sounds one by one and identify them. Allow pictures of the cause of the sound to arise in your mind. If you are lucky, you will live where there is little noise. Many people are addicted to noise; they fear silence. Fear of peace is a lack of self-confidence. Try this again later on and try to hear the silence behind the other sounds. There really is nothing to fear in pure silence. Its effects can only be beneficial. What have we accomplished by all this? We have controlled and directed our thoughts. We have observed them. We have

used the five senses in a particular way and the result has been to make us aware of things other than the obvious.

In a "Co-Magickal" ritual, the mind is calmed and led away from everyday life. It is held in focus along a specific path by using the senses. To do this you introduce color, scent, music, and so on. All these stimuli are introduced to help with focusing, so it is really important that you use the right colors in order to get the right associations and correct responses from your subconscious mind. That all important tool, the imagination, is also brought into play, as it is this that gives us direct access to subconscious levels. This idea will be developed further a little later on and extended into Magickal practice.

There is a tremendous difference between 1) entering a temple, lighting a few candles, burning off the odd bit of incense, and sounding off a few words of power, and 2) entering the same temple with the right attitude of mind and using one's calmness and imagination to achieve an end result. So often would-be Magickians completely miss the point of how simple Magick really is. They enter the temple with the wrong state of mind, usually fearful or over-confident. They prostrate themselves before the supposed mighty power of the gods, mumble someone else's words of power and, in awed reverence, await judgment to be passed on them. Little wonder that the results are less than expected.

By setting up fear patterns, by presuming and believing that you are lower than you really are, by inviting poverty and so on, sooner or later, you are bound to get what you believe to be true. As you think, so you are. You become exactly what you believe yourself to be. No more, no less. This works for everyone, no matter who they are. Always remember this: you are as you think you are and until you change your thinking, you stay as you are. Thought is just like a magnet. When a person's thought is established and accepted by the subconscious mind,

results are inevitable. This works both ways, good and bad, usually the latter. We all have problems, but before you blame someone else or the circumstances, remember that most of these events have turned up because of your own inner thinking. If you think negatively, you invariably get negative results, but even then you can gain.

Life always tries to point out where the problem really is, especially if you give it a chance. You can always learn from the problems in your life and as a result of these, you can gain valuable experience. When you are born into this world, you enter a world full of problems. You unwittingly learn how to think negatively and add to the existing chaos. As a student of this book, you have already decided that the accepted norm is not for you. Something is pulling you away from all this and trying to lead you to better things. That something is you—the real you! This real you will become more and more familiar. You will learn how to use your mind as a Magickal tool to achieve those things that are dear to you. The process is quite easy. It will not happen over night. It is a gradual process. It is a re-education if you like; you are not so much learning as unlearning. You are getting rid of false thinking and allowing positive thought to be born again. Unlike academic studies in which you have to assimilate lots of often useless facts in order to pass some exam, in Magick you find peace and empty your mind to allow the right ideas to come through. The peace and power come from the silent center within.

In order to stimulate the subconscious mind into action you have to use a language that it can understand. Fortunately your subconscious mind does not respond to ordinary thought or the English language, or any other language for that matter. We would be in terrible trouble if it did. If every fleeting thought became fact, we probably would not live beyond a few years of age, such is the degree of negative thinking around human beings. The subconscious mind is self-protecting for our own good, so in

order to get it to respond, we have to adopt certain procedures. Let us have a look at these from a Magickal point of view.

First, we have the use of speech. Everyday speech will have no effect. For example, say to yourself: "I am rich." Do this a few times to get the feel of it. The first thing that happens when you start to think is that you get a whole lot of reasons from your mind as to why this cannot be. Do try this. Your mind has evaluated the statement, weighed the apparent facts and presented them to you, so of course nothing happens. Now try something else, say to yourself: "I AM RICH." Say it several times with conviction and with feeling. Do not listen to the facts, but rather say it and believe it. Give your mind a picture of yourself living in riches, in wealthy surroundings. Ignore the facts, just do it. You are using exactly the same words except this time you are telling your subconscious mind that you wish this to happen—same words, but an entirely different approach. In Magick, you choose your words carefully, make them mean something. Or if you wish, say nothing. You can still get the same results without even opening your mouth. Of course you can also see why you do not use Greek, Latin, or Hebrew, for example, unless you are fully conversant with these languages.

One of the major drawbacks in trying to get the subconscious mind to respond quickly is the fact that the conscious mind will always try to present the facts or doubts. You have to watch out for this. If you perform a meaningful ritual and then spend the rest of the time doubting the results, you will inevitably delay or prevent a physical result taking place. As I said in chapter one, Magick is a way of life—not a hobby. You have to change your thinking all through the day, not just for the occasional few minutes once or twice a week. Remember you are out to change the facts, to transcend them, so you will have to adopt a new

attitude toward life and your own conscious response to new ideas. This is not as difficult as it sounds, providing that you do it gradually, a bit at a time. So often people go for the grand slam—a massive amount of money or a large house. This is not the way to do it and you will have problems in holding back the doubts and uncertainties that will try to get in the way. Start small with something you can easily handle. This way you will learn how to control your mind for Magickal purposes. The method will not be too great and the success rate is bound to be higher. You will notice that the subconscious mind responds best to feelings and pictures. This part of your mind knows nothing of words. To get results you have to bring together in your mind the senses, the emotions, and the imagination. This may sound complicated, but in reality, it is not. You are using natural abilities that have been dormant for a long time. The basic Magickal procedure is as follows:

- 1) Decide exactly what you want to bring about, remembering that at first this should not be too big.
- 2) Plan out the rituals, bringing together all useful items, such as color, scent, music, and so on.
- 3) Gradually withdraw from everyday living and spend some time prior to the rite relaxing.
- 4) Enter the temple, still the conscious mind, and direct the thinking toward the intention.
- 5) Start the ritual, making use of all the relevant items that help attune the mind to the correct type of energy.
- 6) Allow the subconscious mind to give power to the intention. Let go and believe.
- 7) Return back to normal life and continue to use positive thinking.

These procedures will be discussed in great detail later on in the book. For now, let us move on to an important stage that is used for contacting subconscious power. This is called "The Magickal Inworld" or "The Inner Temple." Sadly, like so many other important Magickal tools, this is either neglected or remains unrecognized. Your subconscious mind responds to imagery, pictures, and symbols. The Inner Temple is a perfect blend of these principles. Building an Inner Temple is quite easy. Given a little time, it will help to build itself, as your subconscious feeds information back to you. Not only does your subconscious mind handle power and get things done, it also has all the answers to all the questions. In some ways, it is linked to everything in creation. Everything that has ever been and everything that ever will be.

So where do we start? We start with a universal symbol and that symbol is the Encircled Cross of the Four Elements. This has already been discussed in chapter two, but just to refresh your memory, it is a plain circle with an equal-armed cross in it. Using this symbol, you build in your imagination a perfect world or temple, in which all things are possible. I will give you an example which you can use quite freely. Eventually you will modify this or perhaps even change it altogether to fit in with your own ideas.

You will extend the ideas given to you already and use the principles given in this chapter. The use of the Inner Temple will increase your contact with power, so do spend some time on this. Pick some time when you will not be disturbed. Go into your temple or place you have set aside for your Magickal work, sit down and relax. Spend some time on this, letting all thoughts of the outside world leave you just for a while. It helps if you have some joss sticks or incense burning. After a while switch off any lights and light your central lamp or candle. While you are doing this, realize that this light is symbolic. It represents the

eternal light of truth and your inner power. Contemplate this for a while. This is not just any old lamp or candle. It is special, and it has been lit for a purpose. It is a Magickal act and the start of a ritual. Sit down—there is nothing else to do except relax and perform the Inner Temple exercise (on page 48). When you have finished the exercise, gently blow out the candle and leave the temple. Have a notebook that you can use as a Magickal diary. Write up any impressions that you received, or anything of importance you saw happen. No need for long essays—just short notes will do, as long as they will jog the memory when you read this again. Much of what you write down will probably not make sense immediately. No matter, it will eventually prove of inestimable value in your future and Magickal work. Do this Magickal exercise once a day for the next two weeks. You may, of course, carry on with it as long as you wish, but do perform this simple act each day for this period. Make it an exercise in self-discipline. Your mind will once again give you all sorts of excuses why you should not bother. Ignore this, be your own master—start now. You may have to sacrifice something to do this, but remember input is proportional to output. The more you try, the more you gain. Read this chapter over and over again so that you become familiar with the ideas. These ideas will be extended later on into a coherent and workable Magickal system which is truly yours.

## The Magickal Journey

This is a Magickal journey to a special place. The place exists in its own way, deep inside your own mind. It could be called a cosmic inworld, an Inner Temple—your Inner Temple! This inner world is very important to you, as it contains secrets that you need to know. The journey is quite easy. There is nothing for you to do except use your imagi-

nation. You will guide yourself to this Inner Temple. You will guide yourself to find the things that you need to help your Magickal work become more effective. The journey will start where you are at present. Just breathe easily and slowly, relax, and let go. You may perform this exercise with the eyes closed in the beginning. The purpose of the exercise is accomplished when you can perform it with your eyes open. No need to strain—just relax, breathe comfortably, and let go.

Everybody has a certain amount of recall on their inner screens—the imagination. This is the third eye. The more relaxed you are, the better the visual imagery will be. If you find your mind starts to drift off the theme of things, gently bring it back on course. In order to find this inner world you need a map, a symbolic map. The exercise that follows should be learned and memorized so that it can be recalled to mind without any difficulty. This is not as difficult as it may seem at first. After reading this symbolic story several times, it will not be long before you can recall every detail of your Inner Temple.

## The Inner Temple Exercise

Imagine you see before you an Encircled Cross. See it in front of you on a door. Spend a little time building up the imagery in the mind's eye. Move toward this door in your imagination. Reach out and touch the door and it opens, revealing a path. Go through the door and follow the path, which leads through a wood. There are wild flowers and the colors are magnificent. There is a sweet smell of perfume in the air. Continue along the path through the trees. You begin to see a clearing and in the middle are two gigantic Standing Stones. In between these two Standing Stones, there suddenly appears a large Pentagram glowing in brilliant white light. Move toward the Pentagram and

step through it. Now directly in front of you is yet another door. On this door is the symbol of the six pointed star (Hexagram). Once again the door opens and you are inside the Inner Temple.

The Inner Temple is quite dark inside apart from a single light suspended from the ceiling. You are in a large square room. On the floor are two interlaced triangles surrounded by two concentric circles. In the center underneath the light is a small circular pool filled with water. Set in the middle of each wall is a doorway. These are in the colors of the four elements. The door in front of you is yellow (east), the door on your right is red (south), the door behind you is blue (west), and the door to your left is colored green (north). Suspended on the yellow doorway is a Sword. There is something engraved on the blade. Can you see what it is? Now move toward the red doorway. Suspended on this door is a Spear. Once again there is something important engraved on the shaft. What is it? Now move on to the blue doorway where you will find a Chalice suspended on the doorway. This is ornate, cast in precious metal, studded with gemstones. What is engraved clearly on this Chalice? Finally, move to the green doorway. There is a Magickal Shield suspended on this doorway. It has a very simple yet special design on it. Remember this as it is your personal design. There should also be something engraved on this Shield. Now go back to the pool in the center of the temple. This is a Magickal pool. The water is not really water at all. It is power and energy. Later on you will learn how to use this. It does have one other use, however. Just like a crystal ball, it can be used to see into the future. Look into its depths—it will tell you things and give you answers to questions. Look into the depths. Relax and look deeply into the water and allow images to come into your mind.

If you have a cassette player, you can have some soft music playing throughout the exercise. After about two or



three minutes of meditating at the pool, it will be time to leave. No need to go back the long way, this is a Magickal place. Right in front of you is a door; just walk toward it. You go through the door and you are back in your own room. Stretch your arms and come back to normal. Before you forget any important points, write them down in your notebook or Magickal diary. One day they will come in very useful. Always remember you can enter this Magickal temple any time you wish. Eventually you will make the journey in a few seconds. For now, practice this once a day for the next two weeks, or until you can perform it with the eyes open. In order to aid your meditation period and to avoid counting, make up a string of about 30 to 40 wooden beads on a cord. All you have to do is to move a bead with your hand, when you reach the end of the beads you have finished your meditation period and can return to normal.

## THE GODS WITHIN

We will now discuss the gods and their relationship to humans. Who are the gods? What are they? Yes, we must continue to question everything, even God. There is a good reason for this as you will see. In Magick and in life itself, anything that will not stand up to questioning is highly suspect, and if it will not yield answers, it should be either avoided or scrapped. As we rapidly approach the new era of Aquarius, all ideas, religions, and philosophies will be reviewed and those which are of no further value will be left behind. You can see this happening already. People are beginning to question and the established dogmas are having to cope with this. No longer can we hide behind the usual phrase, "It is God's will." So what is God's will? What is God? There have been many gods since people began the search for reality, perhaps we ought to review some of these.

First came the old gods, beloved of Wicca and the old religionists. These are literally as old as the hills—and pretty fearsome and diverse they are, too! Many of these stem from Celtic origin, like the original Horned God, Gwyn ap Nudd, who is said to have ruled the dark period of Glastonbury Tor. Have you ever wondered why people love to worship horned gods? These old gods seem to be terrifying creatures, whose sole aim is to put us in our place and keep us there. However, this is not the real function of these creatures. It only seems to be this way. If you wanted to protect something really valuable without involving massive security systems and untold expense,

what is the best way to do this? Quite simple: play on superstition and the unknown. The would-be intruders would then either give up or inevitably harm themselves in some strange way. The ancient Egyptians were masters of this. In order to preserve the tombs of their kings, they invented the most frightening stories of curses.

Now what about the mythological figures like the gods of the Greeks? Myths are very important, they invariably contain more than a grain of truth. These gods are not meant to be worshipped as such; rather they are the epitome of an idea or a valid principle. In any philosophy, there has to be order or some sort of system by which things are categorized, compared, or examined. The Greek gods—their escapades, their qualities—are ways of describing energy patterns and interactions. For instance, Hermes, the messenger of the gods, patron of the Magickal sciences and of medicine—notice the manner of action, quick darting here and there carrying messages. Hermes represents the mysteries attributed to the planet Mercury. Before we go any further, do not make the mistake of thinking that the planet Mercury rules anything. It does not. The planetary system is used to categorize cosmic energy, to put it into convenient compartments so that it can be studied, compared, and eventually understood. Any astrologer does this by noting the planetary positions at birth. Certain distinctions can be made, trends deduced, potential revealed, and so on. Planets become a convenient focus for attention, in other words a filing system. Creation is very complex and it is necessary to divide it up into smaller areas, in order to understand its complexities and to make use of its energies. Could you describe creation in a few sentences and explain why such and such occurs in the way that it does? An impossible task as it stands. Use some scheme that categorizes things and you stand a much better chance of understanding the whole. Here is an example: suppose that you just suddenly appear on planet Earth, right in the middle of a farmyard.

You have no idea what all this means, you have never seen anything like this before. How do you describe this to someone after you return home? The first thing you do is to break it down into convenient groups of similarity. For instance, those brown things with horns, four legs, and a tail—let us name them “cows.” Nearby are some other creatures, smaller with four legs and covered with thick wool; let us name these “sheep.” Right away we can start to establish facts: cows are similar to sheep, sheep are smaller, and cows have no wool, though sheep do, and so on. With a little more observation and reasoning, you would soon deduce that cows do not breed with sheep or mate with these, and that they are a different species.

Philosophies and Magick use a similar technique. Everything is put into recognizable pigeonholes. The main system of classification used in Magick is that of the planets. Through thousands of years of observation, humans have learned how to deduce cosmic action and reaction by using the planets as a focus, as a filing cabinet. The mistake was made when humans started to believe that the planets in fact ruled or controlled things. More will be said later about the planets, but for now let us return to the Greek gods. The Greeks' entire system is based on the planets and on planetary action, but instead of using abstractions and symbols, the Greeks used personalities. This is very important. For all gods to be really effective, they must first represent an idea. Secondly, they must be recognizable in human terms. They must be people or superhumans. Which can you identify with the easiest: Zeus, Apollo, Aphrodite, Thor, Thoth, or a five-pointed star? Notice that I said “identify.” The gods are personal. You can communicate with them without using complicated procedures. They understand, they get things done, but unfortunately, they also destroy and create havoc.

Gods in general seem to be quite contrary; this is because humans built the gods around certain ideas and bestowed them with human tendencies. Should we really be

surprised if they appear to act with human fallibilities? What started out as a good idea eventually became unsound and unusable. It should have been scrapped. Gods—by definition—can only be perfect; we may cover up these apparent inadequacies by saying and believing that we are not wise enough to know the truth, or that the truth may never be revealed because we are not wise enough to understand. Question and search for truth. You will soon see that this is not so. Ideas that originated several thousand years ago are not necessarily of use today. Put a taboo on an apple tree, and school boys will still try to steal the apples and even a relatively inexperienced vandal will laugh. This is the 20th century, for better or for worse.

The old values belong to olden times and while wisdom and truth are perpetual, these vehicles quite often wear out. When Christianity first came to England, it brought with it the idea of one god, a sort of cosmic overseer. Lesser gods were dispensed with, or, rather, replaced by archangels and angels. Things of evil were given the title of demons, who also had an overseer, the Devil. The Devil was easy to recognize through his works of evil. The problem that most people could not seem to understand was that the Devil, apart from the occasional burning and torturing in hell, seemed to have control over all those things that most of us liked—simple everyday things like sex, money, success, happiness. On the opposite side, we had God who preached death and damnation to those who did not jump when he spoke, and this God actually admitted to being a jealous God. It was not too strange really that on the human front, the Devil was winning all the time, or so the Church informed us, yet who was taking all the money? Who owned vast tracts of choice land? Who lived in splendor and who burned and tortured? The Devil? No, the Church! Did God stop all this? No, of course not!

How could this Christian god do anything, when it could not get its own values together? A god who incidentally created the Devil in the first place, a god who was created by human beings! The idea of one god was not a new one; the early Christians borrowed this from the Hebrews. Over the centuries, this manmade god became a devil, a god of confusion and chaos, a god that made unreasonable demands. In reality, this god is quite dead, by virtue of the fact that it never lived in the first place. As I said earlier, gods are filing systems that we can contact in a personal way. They do not exist in their own right; they are manmade. They are therefore fallible. Gods are useful; they aid the formation of a belief pattern. Remember, "As you think—so you are," or "If you can believe, it will surely be." Just try believing that you are going to be much better off tomorrow. It is difficult to believe in your own power to change your life. You feel that no one is going to hear you; you are all alone. Now change the thinking: up there is a god. He or she can do anything, all you have to do is ask. Here at last is your own personal genie, and any wish can be granted. Those of you who prefer a gentler image may choose a beneficent fairy godmother. No, this is not a silly game or a trick question. It is a way to truth. Really think about this: you now have a god who cares. He or she will grant any wish regardless. This is not fiction; it is absolute truth. Dare you think about this? Why not? Everyone else invents gods to suit themselves, so why not you? Disrespectful? Not Christian? Fear of retribution? Violation of cosmic . . . Stop! Think! Taboos! Outmoded thinking from the past! The inability of today's gods to exercise any control over the affairs of mankind. Why? Two reasons:

- 1) Most people do not believe in gods any more.
- 2) Those who do tend to believe in some sort of "degenerate being," who is going to extract a price for their sins.

In short, if they believe, they believe in something less than perfect. Something capable of human hatred, a sort of spirit guide with power. What sort of god do you believe in? Have you ever really thought about this? Why not do this now. Stop reading and write down a description of your god. Really think about this and about your relationship with this being. Do not leave any stone unturned. Let all your thoughts and criticisms come out into the open.

All right, let us call this list "A." Put this to one side for a moment while we progress a little further. Suppose that you could adopt a new god, one much more in keeping with your needs and your beliefs. What sort of god would this be? How would this god react to your request for help? Would everything be granted? Would all your questions be answered? Would you be able to communicate with this god without falling on your knees or making some sort of sacrifice? Do not let your previous ideas get in the way. Think about the qualities that you would like. Stop reading. Think about this, then write it all down.

Now having done this, let us call this list "B." Again put this aside while we continue. This time I am going to give you an image of a god. Read carefully. This god is above all others and can create anything you wish; this god cares. Whatever you ask will be granted without question. Nothing will ever be refused, no matter how great or small. This god desires only that you are content, successful, happy, and fulfilled. Keep this image in your mind—anything is now possible. It is almost like having a blank check book and unlimited funds. You can write anything on these checks. They will always be honored. Now think about the possibilities, then make a new list; call this list "C." I want you to write down your thoughts about this god. Keep those thoughts totally positive as though it were true. Think about the things you could do, the things you could have. Write these down. How would you feel about this? How would life change for the better? Use your imag-

ination, give it full rein. Indulge yourself. Remember—no limits, no awkward questions, just total freedom to do anything, just to have anything. Now you are in contact with total abundance, your own genie in a bottle. Write this down, take your time.

Now having looked at God from every angle, what conclusion can we draw from all this? List A shows your present relationship, if any, with a god. Your ideas about this god are at this stage not completely your own. Most of these have been given to you by someone else, and you accepted them without question. Any ideas that you could not accept, you pushed to one side, usually a game without question, and perhaps you replaced these with something a little better. Some of you will have thrown out a god completely, perhaps, because it did not listen or grant your wishes. List B raised your sights and gave you more scope. How well did you take the initiative? The question was, "What sort of god would you like?" Is this new god any different from your own? How great a difference is this? How many restrictions are still placed on your life or your relationship with this god? Lists A and B are a monument to negative and narrow thinking and you will eventually see how this mountain of mistakes has limited your life and your inherent creative abilities. List C is of a different order. Here you were confronted with total freedom and absolute power. How then did you react? I hope that you really did take the initiative, if only for a few minutes. At the end of it all, we are still here on planet Earth with the same problems and unsatisfactory life conditions. Who do we blame for this? There are only two possibilities you or God. Let us use the old excuse, God is always right and we should not question His will. Or maybe it is some karmic debt or fate that is the problem. Did any of you think that perhaps it is God that is wrong? If you did, you would be right, one hundred percent correct. If your life is unsatisfactory, then your beliefs in your god are mainly the problem.

God is perfect, and we are not to know the reasons so the established religions tell us, yet something is wrong. What sort of god is sadistic enough to cause us to constantly reincarnate with so-called karmic debts without giving us a clue as to what these are? Who is it that wants us to live in misery and will not answer our questions? I will tell you—someone else's god, someone who could not sort out his or her life, and so invented excuses. The excuses were wrapped in mystery and called "God's will." People built their own version of a god, and everyone else accepted it without thinking. Let us return to list C. I gave you an image of a totally beneficent god with unlimited power, there for the asking. If this god existed, life would be free from problems and there would be no lack. It is a nice, hypothetical idea, but why is your life not satisfactory? Why are there so many unanswered questions? Look at the gods you believe in; they epitomize subservience, poverty, illness, karmic debts, evolution, and other such miseries.

You believe in these, you accept these, so they work for you according to their nature. Remember that these are humans' ideas of a god. Now look again at the gods that you believe in, is it any wonder that things are not as they should be? These gods are abominations, monsters, and sources of restriction—dead gods who create death. The only reason you really reincarnate is because deep down you believe that this is true. You believe in karmic debts—you believe in restriction and lack.

Compare these gods and their associated problems with the image that I gave you. There is a tremendous difference: no karma, no reincarnation, no restriction, no poverty, no misery or no wanting. There is only freedom and abundance. I gave you an image, a possibility. Now I will give you the one truth that will change your life if you let it and it will make your Magick work every time. The image that I gave you happens to be true. I gave you an idea, but you reacted to this idea and made it into a per-

sonal attitude toward a god. In the search for the real god, you must first reject all the others. Start with nothing and using constructive thought, build up your idea of what God ought to be for you. Any negative or restricted ideas must be avoided. Creativity is the keyword. Your god must be creative not destructive. Using your imagination you build up a picture of God. You identify with the image, and by belief in this image, you eventually control maximum power. Whatever you believe in invariably comes true, so start to believe in something that is real.

It is not as difficult as you think. Like the exercise earlier in this book, start by removing everything, then after careful deliberation, start to reassemble or replace slowly and gradually. Keep the goal in mind: the real God is *within* you. Look at the top, not the base. Take it away from a human level. The real God is all powerful and unrestricted and so is beyond our limited human concepts. A human will look at a problem and decide that it cannot be solved. A god will always find a way for you to solve it because it can see more avenues and possibilities than you can. You do not have to sweat and strain to become wise enough to see even a small percent of the possibilities. All you have to do is to ask God. There is no point in wasting your time trying to solve something that is outside of your scope. If in doubt, ask your perfect god. This god obviously has all the answers. Think about a god in this way and elevate your faults so that you begin to identify with the most powerful being that you can possibly conceive. The results will speak for themselves, as your new belief pattern begins to work. Contacting your own true god is vitally important in the creative scheme that Magick seeks to reveal to you. The scheme works like this:

- 1) There is energy, life-force if you like, and it can be used to create.

- 2) This energy is abundant and without end; there is no restriction in its supply.
- 3) Human beings have access to this energy at all times.
- 4) We have total free choice in the way in which we use this energy; no one sits in judgment except you.
- 5) Belief patterns help establish physical results.

We will come back to this scheme and its principles many times throughout this book, but for now we are dealing with belief patterns and God is part of this.

Let us look at the possibilities from two opposing view points. On the one hand, you can believe in and contact a god who will ensure that your Magickal intention works; or, on the other hand, you can fearfully utter a few spells from some grimoire. Which is going to work? The former, of course, because you are aligning yourself with infallibility. The other alternative is ineffective, as you do not even believe in what you are doing. You are hoping and wishing, instead you should be anticipating. As a human being you are creative all the time. You are using energy and creating things around yourself without being aware of the fact. You are creating according to your present beliefs—most of which lie deep in your subconscious mind, away from view. Now can you see why things go wrong? Those beliefs are working all the time, they are not your beliefs; you accepted them without thinking, without exercising choice.

Your subconscious mind directs power on your behalf and it will continue to do so until you decide otherwise. It is no use blaming life, fate, someone else, or even God. You accepted belief patterns and so you get the results, be they good or bad. Your subconscious mind does not know the difference between good or bad. It simply acts in the way you tell it to act. Fortunately the reverse works just as

well. Change your beliefs, present these to your subconscious mind, and everything changes to your advantage. For some of us, Magick is the best way to change these patterns. It helps us use our mind, emotions, and imagination in a constructive manner. Magick leads us to our real potential and inherent power. The Magickal way is not complex in essence; it is quite simple once you have grasped the basic facts and these are as follows:

- 1) There is an overall god who is totally for you, no matter what you are. This god will become whatever you wish it to be—it does not control you or try to interfere with your life. It only supplies those energies which you ask for.

- 2) Your subconscious mind directs power for you; it takes power from this god and creates whatever you wish. There are no limits other than those that you provide. Once given an instruction, it never fails to carry this out. Your subconscious mind does not understand the English language or any other language, which is just as well. Can you imagine what would happen if every fleeting thought became fact? The language of the subconscious is symbolic and it responds to belief, a very useful safeguard.

- 3) Your life, destiny, and fortune are literally in your hands. You are totally creative and capable of whatever you wish to be, do, or have. You are the deciding factor in any situation, if only you knew it. Up to now you have been unaware of your potential and of the possibilities. You have been asleep and now it is time to awake. Look around and decide what you really want and then claim it as your own. Magick will not only help this awakening, but also provide you with a sensible base and a sound pattern of personal perfection, based on true beliefs and total reality. Get to know your personal god, not as some distant revered and benign figure, but as a friend, a total giver. Ask and you will be given; seek and you will find;



knock and it will be open to you. Who else could make such a promise and keep it? The answer is God—your own real god. As a final thought, most rituals do not work because there is no power and no knowledge of how to contact this power. Countless would-be students believe in words, robes, complex secret formulas, and so on. However, if you do not locate the power source and then connect to it, you finish up with a futile ritual. Your power supply or god is within you, so make use of it.

Moving away from the concept of the central and all powerful God, we ought now to look at another enigma—the so-called Higher Self or Holy Guardian Angel. Let us dispense with all traditional ideas of shining golden figures who are so far removed that we can never know them. God and the guardian angels always seem to be grouped together while human beings are placed on another level. From one point of view this may well be correct: purely human action and reasoning can be classified as a poor reflection of divinity. However, both are necessary in the scheme of things. God-awareness works on one level while human-awareness works on another, usually the physical. The relationship is, however, much closer than is usually realized. We are all part of the same oneness. To deny human reasoning and action while praising God is similar to dropping a rock on your foot while saying, "There you are God. I do hope this pleases you. I am in great pain and I will probably be crippled. See how I am mastering the physical evil which I live in." I know this sounds stupid. It is; but, nevertheless, the same basic idea prevails even today. The cause of this is quite easy to see. Humans knew that they had to control the physical and master their own minds and resultant actions in order to achieve anything. They realized that there was something higher than the physical, something behind the obvious,

while they made the prime mistake of presuming that the power behind all this was too far removed for them to contact. Therefore, they believed what they saw and touched and put everything else on a so-called spiritual plane.

In order to contact this spiritual plane, humans denied themselves and sacrificed, presuming that this would raise them above the physical, to where the gods live. Humans are still doing this. The physical end of the spectrum became overexaggerated and separated. This is, however, an untrue view—all levels of life are connected and all are reachable. To presume anything else is folly of the worst kind. As you know, if you believe in something it will come true. Believe in the right kind of things, rather than in incorrect presumptions. To return to the idea of the real-self, part of you is in direct contact with God's power. In other words, that part of you knows everything and can do anything it wishes on any level.

So how do we get to know this wonder worker? Why does it seem so far away? It is not! People have removed it, just like they mistakenly did with God and power. Your real-self happens to be—you! At the moment any similarity between you and this superbeing must seem a little far-fetched, but I assure you that this statement is the truth. You and your real-self are one and the same person. Let me explain: if we lived in a perfect world with no poverty or lack, no wars, no disease—if everything you could possibly think of was exactly right, how would you react? I will tell you. You would be happy, content, positive in mind and action, free from worry, optimistic, and enterprising. In this atmosphere, you would never dream of being defeatist or negative. No, of course not. Why? Because when the environment is perfect, you function perfectly. The existing conditions or facts would help dictate your state of mind. Now take the reverse and have a look at the chaos we live in here and now. It is more than likely that

you cannot think positively because on the face of it, it seems pointless. Again the facts are the result of belief patterns and these beliefs are based on the wrong conclusions.

Life appears to be rather drab and there is no hope unless we subscribe to the sack-cloth and ashes penances. You—that is all of you—are aware of all levels of life, but you exist for the time being here on Earth. You look at the facts, believe these, and because you have power, you make these facts work for you. Your real-self is perfect, but you can be deluded by the purely physical end of awareness, thereby causing yourself many problems. By looking upward at God and your Higher-Self, you are using psychology—a sort of carrot and donkey technique—that works as long as you do not carry the apparent “facts” of physical existence with you. This is why you search for truth and question. Please remember, however, that this Higher-Self is not external to you. It is another aspect of you, which functions on a different level. So believe in you, in your power, in your many levels of awareness and in the total perfection that is you. Realize that you are far greater than you think you are and that you encompass all creation on many levels. You have vast potential.

From a physical point of view, however, you seem to be totally restricted. Magick offers you a way out of the dilemma. By keeping in touch with yourself, you become aware of your inherent powers. Restrictions are seen for what they are—imaginary and untrue. Gradually you learn self-assertion and self-determination, which in short means happiness and fulfillment, no matter what anyone else does. The facts melt away, the new light dawns, and life belongs to you again. Remember you can make anything happen, you have been doing this since birth without realizing it. Now you are becoming aware of the truth; take the staff of truth, become yourself, and work your path in your own way using creative power as you go.

## The Magickal Pentagram Circle

This chapter is extremely important and it is vital that you do not overlook it. We will call this the erection of the Magickal Pentagram Circle. You can do this anywhere, on a bus or train, in your place of work, while you are out shopping. Practice as often as you like—practice makes perfect. Apart from being a Magickal exercise, this circle is very practical and useful in everyday life. Always remember that the Magick Pentagram Circle is perfect and subject to the laws of perfection and truth. If you are faced with an irritating situation, erect the Pentagram Circle. Feel that you are surrounded by a Magickal circle of pure white light (sometimes this is seen as a blue flame). You are safe inside this. Nothing can get through if you do not want it to. Use your imagination or visualize. You will be surprised how effective this becomes with a little practice and patience. The irritating party will soon get the message and will leave you alone. If there is some problem that you wish to sort out, do not fret or lose your temper, become calm, erect the Magick circle and Pentagrams, then think calmly about all this. Ask for answers and you will get them, often in surprising ways. The ritual of the Pentagram is not just a Magickal exercise—it is functional, so use it often.

## The Pentagram Ritual Exercise

We will now start to develop this exercise by using ritual. For this you will need one white candle. First, lay out the temple area. Place your single white candle in the center of your altar. Again you do not have to align your altar with the magnetic points of the compass and if you are really stuck for space, the central light can just as easily be moved to some convenient place. It is the *inner work* that is

important. The candle is there to help you concentrate. Before starting any ritual, it is important that you establish calmness and as much detachment from everyday affairs as possible. You cannot work an effective ritual if your mind is constantly bombarded by numerous thoughts. To be an effective Magickian, you have to control your thoughts. I will show you how later. It is not as difficult as you think. Again, practice makes perfect.

Relax and let go as much as you can, but do not strain to remove thoughts. Use soft music to help you relax if you like. This may sound obvious, but Magickal lighting—candles, oil lamps, subtle light—is also important. There really is not much point in lighting candles, if you have two hundred watts of electric light blazing away. The effect is completely ruined. If you do not like a complete blackout before a ritual, here are some ideas. Relax in another room and then go into the temple, perhaps carrying a lighted taper from which to light your candles. You could start with the temple in darkness apart from a single candle, lamp, or night-light that is burning in some corner, thereby giving you enough light to see what you are doing. If you like, before the ritual starts, you can always put this out. Some people prefer to keep a constant sanctuary lamp burning, if you have a permanent temple do this. When you start a ritual, you are building up power from nothing other than peace and tranquillity. By using minimum light before you start and gradually lighting lamps, you are following this idea through on a physical level.

Having achieved a calm state of mind, you will be shown how to ritually erect the Magickal circle and the four Pentagrams and put them on standby. When you are ready, stand in front of the central candle facing the quarter designated as east. Imagine a bright light shining inside you, then imagine that some of the light inside yourself has transferred itself to the candle flame. Then light your central candle, pause for a while and realize that this central candle represents your inner subconscious power.

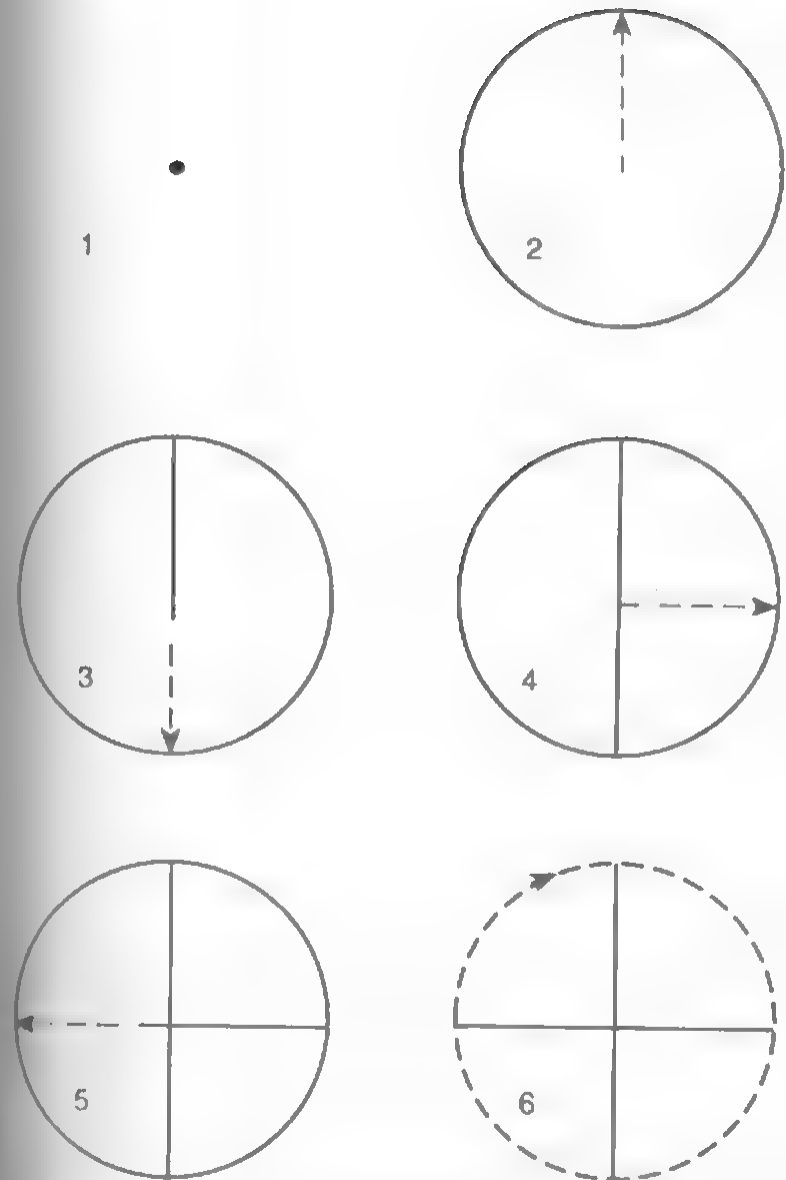


Figure 1. How to construct the Encircled Cross of the Four Elements.

Now imagine that the Encircled Cross of the Four Elements—sometimes called the Cabbalistic Cross—is extending outward from the center of the candle flame. See figure 1 on page 67. You may, if you like, draw this in the air with your finger extended in front of you. You could also create the Encircled Cross in the traditional way, by touching the forehead then the lower breast and then the right shoulder, followed by the left shoulder. Finish by claspng your hands and fingers together, before the breast as if in prayer. Use whatever means you can think of to fix the Encircled Cross in your imagination, if only for a second or two, as long as you are aware that it is there. This age old symbol is the Cross of the Elements. By constructing this in your mind, you are putting your mind in touch with the elements in a rather special way. It is always best to combine physical action and movement with the imagination in ritual work. However, you can erect this in your imagination without even moving a muscle.

The Magick circle starts at the east as you trace a Pentagram, using the Invoking Star. This is always used when

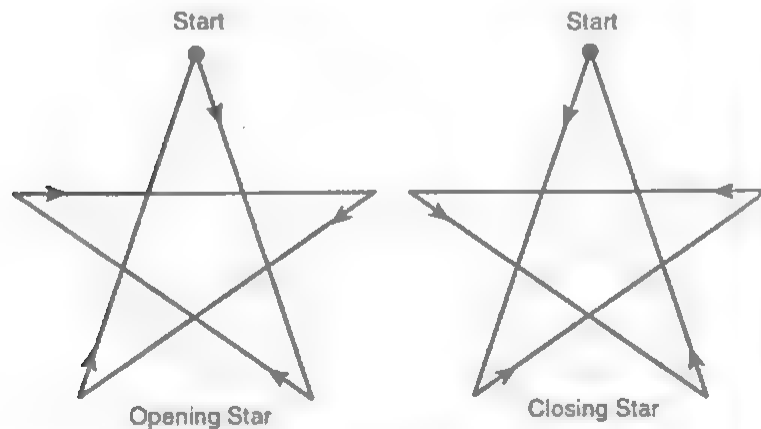


Figure 2. The Opening and Closing Pentagrams.

opening the ritual. The Banishing Star is used when closing down. Both are shown in figure 2. When you have traced the Pentagram in the air in front of you and finished at the commencing point of the Pentagram, then imagine a central point in the Pentagram and stab it in the middle. Proceed in a clockwise direction with your arm outstretched, through south, west, and finally north. When the last Pentagram has been traced in the north, still holding your arm with your finger or Magickal dagger outstretched, continue to the east where you started from. You have traced a Pentagram at each of the quarters (cardinal points). You should now be surrounded by a circle of white light with a Pentagram in the same white light at each quarter.

The Pentagram ritual is now established and complete. To put this Magickal circle on standby, all you have to do is visualize the four weapons—the Magickal Sword, the Magickal Rod of power, a Cup or Chalice and a Shield. This implies control of energy. Extend your arms into the form of a cross. Still being aware of the Magickal circle and four Pentagrams, imagine in each star the appropriate Magickal weapon.

Looking toward the east, imagine a Magickal Sword suspended in the center of this Pentagram. Spend a little time on this. Then face south and imagine a Magickal Rod of power or a Spear surrounded by fire in the center of this Pentagram yet unaffected by it. Then face west and imagine in the center of this Pentagram a Cup or Chalice filled with Magickal water. Finally, turn to the north and imagine in the center of this Pentagram a Shield, the shape and design is up to you. In all cases, use the images you saw in

the Magickal weapon is only as good as its inner counterpart. So it is a good idea to work with the inner weapons first. The physical weapons can be, if you are required at a later date in the light of knowledge and experience.

your Inner Temple. Spend some time thinking about the Pentagrams and Magick circle, or meditating. With a little practice, this procedure will soon become second nature. Once you have erected the Magickal circle and Pentagrams, you can proceed with any Magickal work you desire. The construction of the Pentagram ritual is known as an Opening and Closing ritual, and it should never be omitted. With constant use and practice, your subconscious will accept the master key you are giving it and then will respond to your commands. Do not skip over this or you will effectively prevent yourself from obtaining the power that ritual Magick can give you.

At the end of any Magickal work, it is important to perform the closing ritual. Quite simply, this is the reverse of the opening formula. On conclusion of any Magickal work, face the east, see in your imagination the Sword disappear. See the Pentagram fade and finally disappear from view. Realize that this quarter is now at rest. Now see the circle of light fade and disappear until it reaches the next Pentagram, and so on. Continue around the Magick circle, closing down each Pentagram and seeing the appropriate Magickal weapon disappear in turn. Finally, see the circle of light disappear at the east once more. Then, standing in front of your central candle facing east, you realize that you are now going back to ordinary consciousness. Magickal work is at an end. See the Encircled Cross above the candle fade and disappear and the light pass back into yourself. Then extinguish the candle. The Magickal circle is now at rest. Practice at least once a day for the next two weeks. We will move onto the next stage in chapter five. Remember that you can perform this ritual entirely in your imagination without any arm waving, the movements are from the traditional Pentagram ritual and are not a mandatory requirement, only a suggestion.

## Opening and Closing Ritual of the Pentagram

With regard to the ritual of the Pentagram, you may wonder how it is possible to see this in the mind's eye while imagining something else such as opening the circle and Pentagrams and the Magickal weapons—in other words imagining two things at once. It is all a question of memory. To imagine several different things at the same time would, of course, be difficult if not impossible. Fortunately we do not need to do this. As we build up the Pentagram ritual, we establish each part in our memory, moving on through each successive stage, concentrating only on whatever is necessary. For instance, you start with the central light, imagining that this exists. Then, your attention moves on to the next stage of imagining the Encircled Cross, then the first Pentagram, and so on. There is no need to keep the image of the central light and Encircled Cross constantly in your imagination, because they are presumed to exist and in fact do exist in your memory. We use this and similar procedures in everyday life. For instance, suppose you were standing in a room facing a window. You would see the window quite clearly. Now if you turned around to face the opposite wall you would of course see the wall instead. However, you would still know that the window existed because you had just seen it. In fact you could recall this in your imagination because the image is stored in your memory. In a similar fashion, having become familiar with the room, you would know what the room looked like in totality, without actually seeing this physically.

It is exactly the same with the Pentagram ritual. Creating your Inner Temple and using Inner Seeing—in other

## THE SECRET OF THE FOUR ELEMENTS

words, using your imagination—builds up an imaginary room in your memory. All through the building up procedure, you establish each stage before moving on to the next. Therefore at the pool, you are free to concentrate on this knowing that the Inner Temple, doorways, and weapons exist in your memory, because you have put them there. At the end of the ritual, it is necessary to inform your subconscious mind that they are no longer established. Hence the need for a closing procedure. Never forget that although the Magick circle and Inner Temple are imaginary, and it would be easy to dismiss the entire concept as being worthless, this is not the case. Any deliberate erection of a symbolic pattern will have an effect on the inner mind because you are using what is, in effect, a powerful language that the subconscious understands. It is, therefore, necessary to treat these symbols with respect and practice and to use them often. You should also bear in mind that symbols are not holy or sacred; to worship them is sheer folly. Likewise, they are not meant to be worn as ornaments or lucky charms. People who do so show a marked lack of understanding as to the real nature of symbols.

In this chapter we are concerned with the four elements, the Magickal weapons and the subsequent doorways of power. Not much has ever been written about the elements. Students simply tend to accept that they exist and work with them. Defining the elements is not an easy task; probably the best contemporary work is contained in: *Magical Ritual Methods* by W. G. Gray and *The Art and Practice of the Occult* by Ophiel.<sup>1</sup> However, these are not fully satisfactory from a purely practical point of view. Before we can start to use something, we ought to know what we are dealing with. The explanation that follows may well be considered unorthodox by hardheaded Cabbalists, but no matter. If it helps you to understand the elements, then it is valid.

Everything contains energy and I do mean everything. Even a stone has energy, as you will find out if you are fortunate enough to be able to sense energy. Strange as it may seem, my very first experience of pure energy came not in a temple, but from a large piece of rock that was part of a famous stone circle. At first I felt very strange, I became aware of energy and that this energy came from a stone. Not only stone exhibits this phenomenon, water has this quality as well. Everything contains energy. Some things, like fire, exhibit this freely, while others do not, like

<sup>1</sup>W. G. Gray, *Magical Ritual Methods* (York Beach, ME: Samuel Weiser, 1980); and Ophiel, *The Art and Practice of the Occult* (York Beach, ME: Samuel Weiser, 1976).



stone and water, yet it is still there. So what does this energy do? To answer this, we need to look at the smallest particle in existence—the atom. It is well known that the atom basically consists of a nucleus surrounded by electrons. Those with an astute mind will have noticed that this resembles a solar system in miniature. The very thing that holds the electrons in their orbit is energy. The same energy holds atoms together to form molecules and these molecules are, in turn, held together by the very same energy. So what causes the difference between, say, a stone and fire? Quite simply the way in which the inherent energy is distributed. In other words the energy pattern for stone is different to that of fire. This is obviously an oversimplification of the facts, but in essence, it is true. The only difference between stone and fire is the energy pattern. If you consider that everything in creation consists of an inherent substance called *matter*, held together by *energy*, you get a pretty good idea of how these things work. Change the pattern of energy and you change the nature of the substance. To take this to its logical conclusion—the only difference between an apple and a chunk of iron is the way in which the energy is distributed. If this theory is true, then there ought to be millions of energy patterns and indeed there are.

In order to understand how they all work, rather than look at them collectively, it is far better to group them together in convenient categories, for instance, apples, pears, oranges, lemons, and cherries. These are all fruit. Generally they are similar. The same can be said for granite, sandstone, limestone, and serpentine. They are all rock; they are similar, so their energy patterns must have something in common. This method is laborious and time consuming. The ancients had a much better idea. Instead of looking at the physical end product, they looked at the energy itself. It soon became apparent that the energy could be equated to numbers, and by using numbers, they began to understand how creation itself worked. Numerol-

ogy is an offshoot of this early research. However, this is a vast and complex subject that is best studied in its own right.

For now, we will mainly concern ourselves with the number four. So often this number appears in everyday life as well as in work: the four points of the compass, the four seasons, the four phases of the Moon. And, there are an average of four weeks to each month. We measure time in quarters (on the hour, quarter past, half past, quarter to), and in biblical lore, you get the four horsemen of the apocalypse, the four evangelists, the four archangels. In Magick, there are the four elements.

All numbers are important in their own right. Take the number three—lucky three, third time lucky, three wishes, and in Magick—the triple Goddess. If you multiply three by four you get twelve, the number of signs in the zodiac. Of special interest to Cabbalists is the number ten, as this is the number of spheres on the Tree of Life. The way numbers have influenced our lives and our thinking largely goes unnoticed, but as a matter of interest, let me draw your attention to some of the things we take for granted. Do you remember the old English system of measurement? In English sterling, there were twelve pence to the shilling. There are twelve inches to the foot, and three feet to the yard. Certain specific numbers seem to dominate this system. The number two represents duality, male and female, positive and negative, light and darkness, and so on. The numbers three and four have already been discussed; seven is the number of the traditional planets; and ten emanated from Cabbalistic sources. Have you ever wondered why there were 112 pounds in a hundredweight? Look at the number in a different light: there were sixteen ounces to the pound, which is four multiplied by four. There are fourteen pounds to the stone (British measurement of weight), and twice seven and four stones to the hundredweight. In money terms, before decimalization of the currency in 1971, there were twenty shillings to the

pound note or twice ten. Do you know why there are 360 degrees in a circle? Why not a nice convenient metric number like 100? The earliest circle known was the zodiac, with its twelve signs. Each sign is divided into three parts of 10 degrees, known as the decanates. Multiply the number of signs in the zodiac by three and you get thirty-six, the number of decanates in the zodiac circle. Now look at that word, decanate. Deca means ten in Greek. Multiply thirty-six by ten and you get 360. The ancient measures did not occur by chance, they were deliberate. According to Cabalistic lore, God uttered his own name and creation began. This name consists of four letters: YHVH, called the Tetragram. Each letter represents an element, so it is fair to assume that everything is made up of these four same elements, in different proportions and combinations.

The traditional Magick circle symbolically represents all of creation, as shown in figure 3. It is divided into four sections or quarters, and to each quarter is allotted an element. These four elements are Air, Fire, Water, and Earth, and they represent four different types of energy. Some idea of the nature of each element may be gleaned by looking at their physical equivalents and the physical phenomenon generally. Firstly we align the circle to the points of

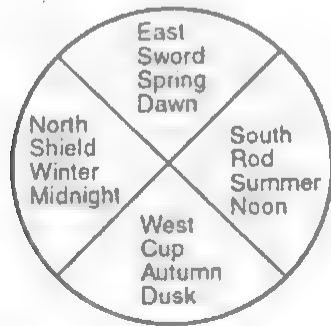


Figure 3. The Quarters.

the compass, then we allot east to Air, south to Fire, west to Water, and north to Earth. Using this as a base for looking at nature, let us take the most obvious phenomenon like the path of the Sun. We begin the day at dawn, so let this belong to east and to Air. Then we move to midday or noon, this then belongs to the south and Fire. Next comes dusk, this belongs to west and Water, and finally we have midnight which is allotted to north and the element Earth.

You can quite easily see how accurate this is. We begin at dawn, the birth of the day. We have movement, new life, new thoughts—all of which belong to the element of Air. At midday we have the full height of the Sun, maximum light and energy—the element of Fire. Moving toward dusk, we have the coolness of the evening, the day's work is done, and peaceful relaxation ensues—the element of Water. Finally at midnight we have inertia, minimum light and sleep—the element of Earth. If we were to use this Magickally, we would expect to find the element of Air was in evidence between dawn and midday, Fire would predominate from midday to dusk, and so on. Note that the appropriate element would predominate during these periods. You cannot have one single element by itself; all four must exist at all times. But during their respective periods of dominance, the appropriate element would be far more noticeable than at other times. Let us have a look at the greater solar cycle, the four seasons. Spring belongs to Air, summer to Fire, autumn to Water, and winter to Earth. Can you see the similarity between the seasons and the elements? Take summer for instance, this is a time for maximum heat and energy and is compatible with fire. Once again we have a guide to when each element predominates.

For Magickal work with the elements, this guide is quite useful. If you wish to make use of the element of Water, the best time generally is from dusk to midnight, especially in the autumn. This is a simple example of how the cosmic tides work and, of course, how you can easily make

use of them. There are numerous others. Take the lunar cycle of 28 days. The New Moon belongs to Air, the First Quarter to Fire, the Full Moon to Water. You have all heard of the Harvest Moon. Bring this back to the Magick circle: the Full Moon tied to the element of Water, in autumn—which of course is the time of harvest—is called the Harvest Moon. By adopting the fourfold system of the elements, you can learn a great deal about life and creation in general. The quarters can be used as points of reference or as filing cabinets for information, as you have just heard. Under west, we have autumn, evening, Full Moon. From this list, we can decide if we wish to work with the element of Water. We use these time periods because the element of Water is predominant. In this case, Water is said to rule these periods. This is not strictly correct for reasons given before, but as long as we remember that rulership is a word of convenience, we shall not go astray. What else does Water rule? Well obviously Water itself, in all its different forms. It also rules emotions, our sense of taste, and numerous other everyday items and occurrences, which are far too numerous to mention at this stage. The idea of rulership is valid and is extremely useful. In Magickal terms, this leads us to the doctrine of correspondences. In short, everything is ruled by the planets, the signs, and the elements. You will find tables of correspondences printed in various Magickal books, but be warned, most of these are contradictory. The reason for this is simple. In most cases these are personal lists, adopted by individuals. Sometimes they have been carefully thought out; more often they have not. The best list of correspondences available is the one you make yourself. This is not difficult as you will discover, and at least you will know that it is accurate and that it works. More on this later. To recap the ideas we have discussed so far:

1) Everything physical consists of inert matter and energy.

2) Different energy patterns produce different physical objects.

3) Energy conforms to the fourfold scheme of the elements.

4) In any physical object, there is a predominant element that helps us categorize it.

If the Magick circle represents the four elements, and everything in physicality contains the four elements, and the pattern of the four elements dictates the physical characteristics of matter then we have a useful system whereby we may contact these energies and use them. However, is it possible that a simple circle divided into four can really categorize every energy pattern in existence? To be of real value it must, and the answer is yes! You have four elements. How many combinations of all four can you have? The answer is twenty-four. Now suppose you divided the element of Air, for example, into four sub-elements, so that you get Air of Air, Fire of Air, Water of Air, and Earth of Air. Do this with the other three and we have a total of sixteen sub-elements, four to each quarter. Now how many combinations does this give? The answer is 1,572,864. Take this one step further. In this day and age, we have ten known planets, which for the purpose of Magick includes the luminaries. Each of these rules specific energy patterns which are usable Magickally. This will be discussed later, but for now simply imagine that you have ten planets in each quarter or four different ways of looking at the ten planets.

If we recognize that the elements are present in everything, we must conclude that the planets themselves consist of four elements, so we allot four elements to each. This gives a total of forty divisions per quarter or a grand total of 160. Working out all the possible combinations we get a staggering 61,440,000 different fourfold possibilities.

More than enough to cope with every eventuality on this planet. The simple Magick circle has now been developed into a vast system of creation. So far so good, but how can we make use of this? If you had to sift through all the physical phenomena on our planet and file it under its elemental pattern, you would need more than a few hundred Earth lives and a very massive filing cabinet. Even today's computers would have great difficulty in handling this. Anyway, can you think of 61,440,000 different things which could exist here and now? I certainly cannot and I doubt if there is this many in existence. If you carry this argument to its logical conclusion, you can see that there are bound to be energy patterns that have not even been used to this date. So far, we have made an interesting excursion into the realms of symbolism and mathematics, but how does this help our Magickal work?

Look at it this way: the Magick circle of four elements and ten planets is linked to every energy pattern in existence, albeit in a symbolic way. Now suppose we know the precise elemental combination of something physical, say a stone. If we can somehow tune into this combination, we ought to be able to tune into or influence the stone itself in some way. If you think that this is impossible, you are wrong. What about psychometry, where a person touches an object and can tell you where it has been, who owned it, and so on? This is tuning in. What about telekinesis, where people move objects using only the power of thought. This is exerting an influence in some way! These people have found the correct combination and, as a result, have discovered something that is classified as paranormal. I am here to tell you that this is not paranormal. It is perfectly normal, but we have forgotten how to do these things. The human mind can influence matter by tuning into and influencing the inherent energy pattern. There can be no doubt of this, the process is known as Magick. However, when faced with some 61,440,000 possibilities,

having to learn all these in addition to learning how to influence the patterns, you can be excused for giving up right now. A hefty computer would help if you had the time and expertise to work out the program. Fortunately you do not have to go to all this trouble. The means is already at your disposal. It is quick, efficient, and costs nothing. This incredible computer knows every energy pattern that exists and will ever exist. It knows exactly the right combination, for every object ever created so far. Not only this, if you give it an instruction to tune in or influence a physical object, it will do this without question, with one hundred percent success. Have you guessed what this is? It is your subconscious mind!

So why is it we cannot do this right now? Some pointers to the riddle have already been given in previous chapters. You can compare the subconscious mind to a vast computer and energy source. Every computer needs a program or it is just a heap of components with electricity flowing through it. Your subconscious mind has such a program; it is called creation. Like any computer, access to the program is controlled so that only those who know the correct command or master key can gain such access. So it is with your subconscious mind. Belief is one such access. Anything that can be believed can be made fact. Belief, however, is not the complete answer. The subconscious mind will respond positively to various commands and then execute the program. Belief is one, suggestion is another. Concentration helps as does relaxation of the conscious mind. All these things aid access, but the correct procedure is to see and use the master key which is the symbol of creativity—the Encircled Cross of the Four Elements.

The use of this symbol in your imagination will give immediate access to the subconscious mind; the rest is up to you. All Magickal equipment is used only to aid this inner contact. Eventually it can be dispensed with. I have al-

ways maintained that Magick is our natural birthright and that it is simple. Unfortunately we often have to go through many complications to get to this simplicity. We live in a complicated world. By now we should have swept away many of these restrictions. From now on your Magickal work should be simple. You will not need lots of equipment, scores of books, or hundreds of notes and rituals. You can make it as complicated as you like later on. For quite often, the mind delights in the complexities of creation. This is quite valid, but only if you have found simplicity first. Now let us look again at the Magick circle in the light of understanding and common sense. Demons and astral entities can be left with those people who prefer that pointless form of pastime.

The Encircled Cross is the master symbol. The more you work with and familiarize yourself with it, the easier it will be to use this to unlock the door to your subconscious power. The true Magick circle exists in your mind. Any physical representation of this or the quarters can only ever be an aid to concentration and the focusing of the

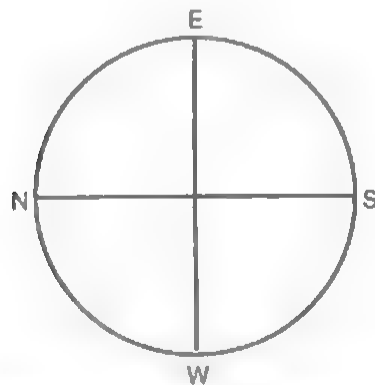


Figure 4. The Encircled Cross—the master symbol.

mind on this symbol. Let us now familiarize ourselves with the master key. See figure 4. Symbolically the circle contains all creation. Within it all is possible. You as an individual stand inside this circle; you can move everywhere and anywhere you like; and you are free to create whatever you wish. The area covered by this circle can be as small as your temple or it can contain the entire universe.

At each of the four cardinal points are the focal points for the four elements. At east you have Air, at south you have Fire, at west you have Water, and at north you have the element Earth. In order to control the elements, you need another symbol, one that your subconscious mind recognizes. Traditionally these are the four weapons. For Air you have the Sword; for Fire the Spear, Wand or Rod; for Water, the Cup, or Chalice; and for Earth, the Shield. You need not at this stage purchase or make physical representations of the weapons. At the moment, it is far more important to understand them. There is a certain amount of controversy over the placing of the Sword and the Rod. Some people put the Sword to Fire and the Rod to Air. This shows a complete lack of in-depth thinking. If you track the traditional attributions, you will find that the ones I have given you are correct. You can make anything work if you try hard enough, but the path of least resistance is usually the best.

Each Magickal weapon is used to control its appropriate element. When you pick up a Magickal Rod, you do so in order to use it, in this case to control the creative power of Fire. If you remember this fact, you will not go far wrong. The symbolic handling and setting up of all four weapons, implies total control of every elemental energy pattern that exists within your circle of creation. We live, however, in a three-dimensional world, so we must look again at our Magickal circle, which at the moment is two dimensional. In addition to the four cardinal points, there are two more needed to complete the scheme—one above

and one below. The uppermost point represents the power of the All-Father (energy) flowing downward toward Earth. It could be likened to mana from Heaven and we always refer to God as being up there in Heaven. The point below belongs to the opposite number, our Earth-Mother (matter). She grows upward and responds. To make this a three-dimensional Magick circle, we have to turn it into an Inner Temple. This is done quite easily and forms the basis for a useful ritual. You can do this any time you wish, and, in fact, you should practice this often. The rewards are proportional to effort, so do become familiar with this procedure.

The completed Magickal circle, which consists of the Encircled Cross of creation, the four Pentagrams, the four Magickal weapons, and, of course, the four cardinal points, with the source of bright light in the center. This should be practiced often as it is the ideal way in which to start a ritual or meditation because it alerts your subconscious mind. By erecting this symbol in your mind, you are giving the master cipher to your subconscious mind. Gradually you will learn how to give commands that will inevitably result in power being released for whatever purpose you desire.

For those who like to meditate on or contemplate such things, here are a few interesting lines to follow. The Magickal circle and Pentagrams are a perfect scheme of creation and their geometry will reveal much to those who decide to research in this way. From top to bottom, you have the creative potential of Father-Mother, the birth cycle, and the mysteries of the child of light. Around this pivot are the elements whose combinations spell names of power. As you learn to speak these names, you are able to create. The real names of power are not earth names and words; they are patterns of energy. It is not the words and actions that matter, but always the inner work which produces power. Such inner work is done simply in the imagi-

nation. For instance, you could say: "Matthew, Mark, Luke, and John," while inwardly performing this ritual by erecting the Magickal circle and four Pentagrams, one for each word. Words are quite useful, especially if you are working with other people, but you can manage without them.

You now have a Magick circle which, with practice, can be erected very quickly. As your subconscious begins to recognize this, it will become more and more effective. Gradually we will build up a complete Magickal system with it, a system that is completely yours. Inside this Magickal circle, we will build up a temple, an Inner temple, and use this to good effect. Always remember that the outer, physical temple and its equipment are only there to help you to concentrate. The outer temple is a place where you can shut out the distractions of the outside world while you work. If you have such a place, well and good, but if not, it does not really matter. Anywhere quiet will do. It is the Inner Temple that really matters, and you carry this around in your head.

## Preparing for Magickal Work

Here is the second stage of the exercise to expand your awareness of this Magickal circle and build up the Magickal temple ready for Magickal work. Following is a complete and very effective ritual. You will need to practice this procedure for a day or so, so that you can perform it fluently. The words and ideas are my suggestions to you. You may use them, you may elaborate on them, or you may change them to suit yourself. You need not speak out loud. You can say all the words in your mind. Before you start any ritual, be methodical. Plan out the ritual and have your intention clearly in your mind. Here is a check list of the things you may wish or need to use:



1) Organize some relaxation or soft music and a cassette recorder on which to play this.

2) Know the Inner Temple exercise fluently.

3) Have your central white candle or lamp already in position.

4) Have some means of lighting the candle, such as matches or a taper.

5) Have joss sticks or general incense with a charcoal block and something to burn this in.

6) Have a robe if you feel that you need one.

7) The all important intention is the most important preparation.

I suggest that you make the intention the *acquisition of your own personal power*. Set an appointed time when you will not be disturbed and lay out the temple area ready for use. Put on your robe or in some way attire yourself ready for work. Using the procedure already given, switch on your relaxation or soft music and allow yourself to relax and let go of all outside thoughts. On completion change the music if you wish; spend a little time contemplating your god and your inherent power. When you are ready move to your central candle. Facing east say clearly:

**Behold my inner light rising into recognition, illuminating all darkness.**

See the light shining inside of you. Then say:

**I am immortal. I have power. I create according to my will.**

See the light transferring to your central candle, then light the candle.

Now you may touch your forehead, touch your lower breast, then touch your right shoulder and then your left shoulder. Circle your hand in front of this area to join up the arms of the cross. Clasp your fingers and hands together on the breast as if in prayer. You can if you like draw this in front of you with your forefinger and say:

**Behold this outer representation of my inner power. As light illuminated darkness so shall power exert influence throughout this Magick circle.**

Now see an Encircled Cross extending outward from the flame as you perform these gestures. Now we move on to the opening of the quarters. Still facing east, trace out the eastern Pentagram. Then say:

**Behold the element of Air rising as the dawn and flowing freely as a morning breeze.**

See in your mind the Sun rising, feel the air blowing gently around you. Spend a little time on this. Now stab the Pentagram in the middle and say:

**Behold the eastern Pentagram, which represents my total energies of Air.**

Now with your arm still outstretched, turn to the south forming the circle, as brilliant white light pours out of your forefinger. Facing south trace out the southern Pentagram. Then say:

**Behold the element of Fire burning brightly as the mid-day Sun, giving warmth and power.**

See this in your imagination. Try to feel this warmth. Stab the Pentagram as before then say:

**Behold the southern Pentagram which represents my total energies of Fire.**

Now continue around turning to the west, tracing the circle as you go with outstretched arm. Facing west trace out the western Pentagram. Then say:

**Behold the element of Water lying peacefully in the light of the setting Sun, bringing abundance and plenty.**

See in your imagination the setting Sun over the sea, followed perhaps by clear water flowing from an underground spring. See and try to feel this. Stab the Pentagram in the center, then say:

**Behold this western Pentagram which represents my total energies of Water.**

Finally we open the northern quarter. Turn to the north. See brilliant white light pouring out of your forefinger. Facing north trace out the northern Pentagram. Then say:

**Behold the element of Earth illuminated by the starlit sky bringing stability.**

See this in your imagination and try to feel the solid earth underneath your feet. Stab the Pentagram in the center, then say:

**Behold the northern Pentagram which represents my total energies of Earth.**

Now continue with outstretched arm, tracing the circle to the eastern Pentagram. Facing east extend your arms in the form of a cross. Then say:

**In accordance with cosmic law and through my inner guidance, I now take control of all elemental forces. Around me are the four symbols of dynamic power.**

Looking toward the east say:

**Through my true Magick Sword do I direct the Air with my thoughts.**

See the Magick Sword appear in the eastern Pentagram. Then turn and face south and say:

**Through my true Magick Rod do I direct Fire with my creative power.**

See the Rod or Spear appear in the southern Pentagram. Then turn and face the west and say:

**Through my true Magick Cup do I receive abundance and emotional uplift.**

See the Cup appear in the western Pentagram. Then face the north and say:

**Through my true Magick Shield do I shape matter with purpose.**

See the Shield appear in the center of the northern Pentagram. Finally face the east and say:

**I now declare this temple open and the Magick circle firmly established.**

This is now a good time to burn any incense. Then say:

**In the column shines the six-rayed star.**

The columns are the two Magickal pillars that are used as symbolic doorways in which you enter the Inner Temple, black on the left and white on the right. You do not at this stage need to have physical pillars. You need not have them at all. Simply imagine them in front of you. Then see a six-pointed star appear (Hexagram) emblazoned on a door; this is the door to the Inner Temple.

You are now ready to proceed with any Magickal work. You may, if you like, state the purpose of the ritual. This helps to refresh the memory. When you are ready, be seated or, if you prefer, stand and perform the Inner Temple exercise. When you get to the pool in your imagination, think your intention into the pool and see the waters reacting and shining with light. It does not matter whether you do this with your eyes open or closed—just imagine this happening. Do not do this and hope something may happen. Do not wish that it may come true. This is the wrong way to do things. Refresh your memory:

**I have power; I have creative power.**

You can create anything that you wish. Doubt and half-heartedness reduce impact. Have nothing to do with these things. Put complete trust in your hidden power into the pool. This ritual will produce results. It cannot fail unless you do not want success. Before you start, fill your mind with positive thoughts. Tell yourself that this is what you want and that you are going to give your Magickal power a chance to prove itself, instead of struggling along the hard way.

The more that you put in, the more that you get out, so give it everything you have got. Let it happen now. At the end of the Inner Temple exercise, leave the Inner Temple by the door. Stand up and facing the east, see the Sword and Pentagram disappear. Then say:

**Let there be peace.**

Turn to each quarter in turn, seeing the circle, Pentagrams, and appropriate weapons disappear, then return to the east. See the Encircled Cross disappear, then say:

**Behold what has happened this day. May my inner power continue to work on unseen levels, achieving my desires in natural ways.**

Extinguish the central candle. See the light pass back inside yourself and see your inner light fade away. Then say:

**Peace is power and all power lies in peace. I now declare this temple closed.**

Then leave the physical temple. If you have any impressions or ideas, write these down in your notebook before you forget them. With a little practice, you will become proficient in the use of this basic ritual. Practice this daily for the next two weeks. The sooner that you learn it, the sooner you can develop it further, into a simple powerful ritual that will enable you to use Magick to get results.

## SYMBOLISM— THE KEY TO POWER

We are now going to deal with symbols. The first step must be to ask, "What is a symbol?" "What does it do and how can we use it?" Sadly, very few students know the answers to these questions. They do not know the power of the question *why*. As I have said before, never do anything in Magick that you do not understand. So, let us now follow the ever-unfolding path of discovery through the maze of symbolism.

What is a symbol? Rather than go into a long-winded discussion, here is an example from everyday life. We are all familiar with the mathematical addition (+) sign, so much so that very few people ever think about its meaning. It means "add together" or "plus" for short. This simple cross is a symbol representing a host of thoughts. Can you imagine how complicated mathematics would be without it? Instead of the cross, we would have to write,

"Add these together to form one number." In addition by its use, we also imply that the numbers should not be subtracted, divided, or multiplied. Without this symbol, writing down the addition of the numbers one through ten would take up several lines and would take a great deal of time.

How about a note of music? A simple black dot with a tail—it is far easier to write and to understand this symbol than to say to another musician, "No, not that note, up a bit. Yes, that's it. Now can you hold that note for about two tenths of a second." Ridiculous! As these examples demonstrate, symbols represent ideas and convey these

ideas quickly. They store information and then convey this information almost instantly. These are just two of the symbols used in everyday life. There are many more, and without them life would be far more complicated than it is now, and progress would be far slower. Now what about Magickal symbols? Well, they work in exactly the same way. First, they store information for quick recall, and more importantly, they are a language, a language of power.

To take this idea further, numbers are symbols. They represent an idea. Life is full of symbols—many are taken for granted. Not so in Magick. We have to use symbols and understand them. In order to make a symbol work effectively, it must be understood. Your reaction to it should be instantaneous. This is not an impossible feat. When you first started to read, how did you do it? You started by using symbols called *letters*, the letters of the alphabet. When you look at a word now, you do not look at each word and quietly say to yourself, “A is for apple, B is for ball,” and so on. All that preliminary work has been done. Your eyes see the letter, recognize the word, and the word—which is yet another symbol—means something. You can do this because of practice. Now you have no difficulty in using these early symbols to communicate. You will notice that you do not think when you use symbols. It is automatic. Something else is doing the thinking for you and that something is your subconscious mind. It recognizes the symbols, interprets them, and passes on the meanings to your conscious mind instantly.

A Magickal symbol does exactly the same if you let it. There are two forms of Magickal symbols: personal and universal. The former needs to be worked on, the latter already have been and contain a wealth of knowledge and power if you work with them.

Let us have a look at the personal symbols first. They are available by the hundreds; books are filled with them.

They are copied and sold at exorbitant prices in many different materials. An eager public buys these Magickal symbols hoping that some of the power will work for them. By now you should know exactly why it does not. If not, then you should go back over the previous chapters to see why. A personal symbol is personal; it belongs quite rightly to the person who conceived it. It cannot work for others, because even if they try, they cannot understand it to the same degree. The universal symbol is another matter; it can be personalized, yet it is universal. The Encircled Cross is one such symbol and the Pentagram and Hexagram are others. In working with any universal symbol you not only build up your own associations, you can also draw on the wealth of the knowledge of all time. How? I will try to put this in simple terms. We discussed in the previous chapter how everything is composed of the four elements arranged as an Encircled Cross. No matter what color has been created, it will fit into the scheme—the symbol. Creation begins with thought and thought controls the elements. Therefore it is safe to assume that all the thoughts are contained within the Encircled Cross.

This is not only true for you or me, but also true for everyone who has ever lived. The symbol is valid throughout creation; it embraces all energy patterns and all thinking. When working with this universal symbol you are contacting everything. The potential of the Encircled Cross symbol is, therefore, vast and totally beyond our comprehension. You should always bear in mind that as all geometric shapes are born out of the division of a circle, so all other universal symbols are to be found within the Encircled Cross. The study of this and other symbols in their own right is a specialized branch of Magickal thinking, which, due to its complexity, is far beyond the scope of this book. Just as some people learn only sufficient math to get by, while others choose to study math in its own right, there are many branches of Magick which can be studied

either in depth or superficially. It is up to you to develop along whichever path you wish and go as far as you wish along that path.

Let us now, however, return to Practical Magick. Symbols and symbolism are very important in Magick, for the simple reason that your subconscious mind understands and responds to these in a positive way. We have done some initial work with the Encircled Cross and we have used this in a symbolic way, by working its pattern into a ritual. Now we will extend the process. The use of symbolism is best illustrated with an example: if you light a candle in the ordinary sense, you strike a match, light it and then use the candle for its intended purpose. The act is simple and automatic. You need some light so you light a candle. Now look at this from a different point of view. Light a candle and follow a train of thought. We generate flame from nothing. It brings light to darkness together with a little heat. We can see much better. Creation itself is just like this—first there is a thought, an intention, a need. This is followed by action and finally a result. Where would we be without light and heat? We could not live as we do today; our planet would be inert, frozen, and dead. Light and heat sustain life. Little wonder we understandably feel safe when there is light.

It is reputed that we rose above the animals when we learned how to control fire. It gave us power, and appropriately the symbol for fire is the Magickal Rod by which we direct power and creative energy. Now exercises in thought like this are not only interesting, but useful as they help us use our imagination. You could contemplate this one idea for a long time and many fascinating avenues would open up. What triggered this off? The candle or rather, the symbolism within the flame. A chain of natural thoughts such as these can be put together in a symbolic way to make a useful ritual. All you have to do is to remember the key points in the chain.

Let us take the previous example and use it ritually. We stand in the darkness with no light. Our thoughts range over the ideas of no life, non-creation, stillness, and inertia. At the right time, we think in a positive way—create—and we light our candle, recognizing that a Magickal act has been done. We have light and power, just like the Sun itself, and we can control and direct it around our Encircled Cross in whatever pattern we choose. Light has overcome darkness and creative power is about to be used. A simple act of lighting a candle has been turned into a very effective ritual, due to the fact that we have thought about and used symbolism. Now look at the contrast between just lighting a candle and lighting it in a symbolic way. There is a world of difference, and it is just this difference which marks the line between success and complete failure.

Any amount of thinking along symbolic lines is bound to improve your rituals. It also gets a reaction from your subconscious mind. You do not have to sweat and strain at this, or spend years doing meaningful meditations. Apply moderation and common sense. Work on symbolic contemplation by degrees, with a view to improving matters. A little thought goes a long way in Magick. A lot of strained, perfectionist thinking in protracted bursts is not a good idea. Follow the gentle path of gradual attainment. This is yet another reason as to why I asked you to put away all equipment and to set aside all previous ideas at the beginning of this book. Not only do you need to think about whether you need these or not, you also need to think about these things. Everything that you do, say, or use should have symbolic content in order to make it useful. Let us now have another look at our basic Encircled Cross and Pentagram ritual and see if we can improve things by building up useful symbolism.

Here are some suggestions. First, spend some time each day building up symbolic ideas around the center and



cardinal points of the Magick circle, along the lines I have already suggested. Keep notes; put these under separate headings for easy reference. Use your notebook or Magickal diary. Again there is no need for copious notes. Simple headings will do as long as these stimulate your memory when you read through them. Using the example of the central candle, you could write down: "Darkness and inertia create power like the Sun. Control and direct around the Encircled Cross using the Rod," and so on. Add more as you discover lines of thought. Gradually these chains of thought can be worked into this and other rituals. It is important to remember that these are your ideas which you are discovering. Do practice this; it does not take up too much time, but it will make a world of difference as you will see. Bringing these symbolic ideas together into rituals will be discussed later on, when you will learn the art of constructing rites that work, because they are yours and are symbolically correct. Having now looked at the central candle, let us move on to the more important cardinal points.

Starting with the point overhead, this belongs to the All-Father. Now follow through the idea in a symbolic way to see where it leads. Father, All-Father, male potency, descending power, positive, and outgoing. Think about a Father. A power, beneficent figure pouring out energy from on high. Do this yourself and build up associations. Just as the upper point is positive male, so the lower point is negative female. By negative, I mean receptive. This point belongs to the Earth-Mother or the Great-Mother, who gives birth to all living things and is responsible for nature itself. She can be found wherever a tree or a blade of grass grows. She responds to the cosmic tides, creating color, scent, and beauty. This is Mother Nature, herself, and we stand firmly in her domain, supported and sustained. Work these and other ideas into your Encircled Cross and Pentagram ritual. When you see the light inside

yourself, imagine the enormous power of cosmic energy pouring out of you unfettered and unrestricted, being given freely and abundantly by the powerful Sky-Father. Personalize this by imagining this figure. Try to get the feel of this energy. A little practice will soon show positive results.

Do the same with the lower point. Feel the earth responding willingly to every thought and every intention. Try to imagine the Earth-Mother giving in a receptive way, just like a real mother would. By personalizing these points, we are establishing more contact than is possible with pure abstractions and related ideas. This is an important part of Magickal work, which so often goes wrong for the simple reason that students unthinkingly start to believe in the images, as though they are real people. This is not so. The art of personifying images is called *telesmatics*, and a *telematic* is a symbol. Whereas the Encircled Cross, Pentagram, Hexagram, and so on are abstract, a *telematic* takes human or humanoid form. Angels, archangels, and even Satan, himself, are *telesmatics*. They are extremely useful due to the fact that they give personal contact with energies in a more fundamental way. You can talk to a *telematic*, and if you practice with these symbols, they will talk back in their own way. After all, it is far easier to talk to a humanlike creature than it is to a five-pointed star!

Always remember that these are images or representations of specific energies. They are symbols and in keeping with the idea of symbols, some are truly personal, others are again universal. All-Father and Earth-Mother are examples of universal symbols, and like their abstract counterparts, they can be worked with and contain a wealth of knowledge. The mistake is constantly made of accepting that these images are external to ourselves and that they exist as separate entities in their own right. This is nonsense, yet the belief perpetuates together with the all too familiar lack of thinking and the failure to ask, "Why?" Be-

cause of misdirected belief, contemporary Magick suffers from a restricting strangle hold that binds its devotees to the pillars of ignorance. Never credit a telematic image with the one thing it cannot have, a life of its own. To do this is to follow the path of self-restriction and eventually subservience. I could quote pages of silly statements by supposedly enlightened individuals like, "Nothing is too good for the gods," "Earth spirits hear my plea," "If thou would'st grant my wish, oh Mighty One," and even, "I am unfit to raise my eyes to thee, great Pan."

Can you see the tremendous mistake being made—it is called subservience and self-degradation. There is a presumption, and it is a presumption of the worst kind, that the images are greater than the one who imagines them. Attitudes like this are self-defeating. You do not ask of an image, you direct it. It is subservient to you. You are the one with the power—you create. All images are there for one purpose, to aid the creative potential within you. Let me ask you this: who makes the most serious mistake? The spiritualists with their personal spirit guides or the adepts who bend their knees before an imaginary entity? Another difficulty with telematics is that they become too personal, too much like the human beings who invented them, and so they take on human characteristics of the worst kind. Not only do people become subservient, they also believe in retribution and all sorts of spiteful and nasty actions, which become embodied in the now outer control image. As you believe, so you are on all levels—belief actualizes by degrees.

Put enough effort into this sort of thinking and you are likely to get compatible results. The imagination is a powerful tool, no matter which way you use it. Apply it to unfounded, chaotic concepts like this and you can hardly be surprised if you suffer accordingly. Perfection is the vital key word in all Magickal work. Build up a Magick circle that is perfect, and everything that is contained within is perfect.

Why do people insist on filling it with these despicable monstrosities dredged up from a less than perfect past? The answer is acceptance of previous ideas without applying common sense and wisdom. You are aiming for perfection—always remember this. Unless the images that you build are perfect and conducive to your ideas or hopes, then either reject them or alter them to suit. Do this with everything, not only images, but with ideas as well. It is valid practice to use telematics for reasons previously given. Do think about these images as they are quite useful, images like the All-Father and the Earth-Mother. But in reality there is only you and energy. That energy is controlled and directed through the imagination by the use of symbols.

Let us now move on to the four cardinal points of east, south, west, and north. At east, we meet the element of Air. The more obvious images have already been given in chapter five, but we will now take this a little further. The symbol for the element of Air is the Magickal Sword. Look at this a little deeper. Just like the central candle, the sword can attack or defend. It has two edges and can cut both ways. It represents life and death in some situations, and like Excalibur, it makes kings. You can cut or probe or keep at bay with this weapon. It is a weapon of speed and requires a quick mind. The Sword is linked to the mind. It is the symbol of conscious thought. All four weapons imply control and by taking hold of them you are exercising your right to control. You can do this entirely in your imagination. In fact this is far more important than actually owning a so-called Magickal Sword.

The physical representation is of no value without the inner contact. That inner contact is made by thinking about the Sword or any other weapon along symbolic lines. A very good idea is to use substitutes, such as tarot cards. The four aces make a very good substitute and are ideal for contemplation. They may be placed on the appropriate quarter using whatever ritual ideas come to mind.

The Rider-Waite cards are recommended as the images are clear and concise. From the Sword, let us now move to south and the Spear or Rod of power. To use the Magickal Spear requires a different approach to using the Sword. It is a weapon that gives more control as it can keep an attacker at an easier, greater distance—especially when thrown with accuracy. The transmuted symbol is the Rod or Wand, a symbol of authority. All important people carry some sort of Rod from a simple baton to an elaborate mace. The Rod implies creative power and the ability to direct this. All creative thinking belongs to the Rod and to Fire.

Moving to the west, we find the Magickal Cup and its earliest symbol, the Horn. In reality the Cup is not a weapon at all. The Cup contains. The Sword and Rod are positive and direct; the Cup and Shield are receptive. Cups can be filled with whatever you wish. Traditionally Swords have to be won in battle, Spears are earned, Shields are made, but the Cup is given in love, for it is the symbol of love. Cups are to be found everywhere especially in nature. A bird's nest receives and contains eggs, a pool contains the water, which this symbol represents. The eternal waters of life are contained in the Cup, which you drink from whenever you have need.

Finally we move to the north and the Magickal Shield. Your Magickal Shield is defensive as a weapon, but it also has other uses. In ancient times the design on your Shield informed everyone of who you really were, a sort of coat of arms if you like. Designing your own Shield is of great value to you. You may have already seen your design during your Inner Temple journeys. If not, have a blank Shield or simply an Encircled Cross. The ideas will come if you follow the lines of thinking that I am suggesting. Shields represent Earth. Earth is the element that you shape to your needs and it responds. Before building a house, you would need a plan which you would either draw yourself

or get someone else to do for you. You need to plan how to design your Shield.

A Shield represents an idea of an earthly plan of action. You will find Shields everywhere—circuit diagrams, a page of a book, and even a stained glass window are all Shields. The Shield shows the plan of action, usually in some symbolic form. So an ideal Shield should be your own symbolic plan of action or belief pattern. These and other ideas should be thought about regularly, especially at the beginning. The more you do it, the better will be your understanding of Magick, and the better the results. You can do this whenever you have a few spare minutes, or you can use the Encircled Cross and Pentagram ritual as a fitting base for contemplation. Open the temple in the usual way, then spend some time thinking about each of the cardinal points before closing down and writing down any useful ideas. Make use of ritual—not only does it help you to obtain physical results, it also helps you to understand the workings of the cosmic energies.

Before leaving the subject of symbols, perhaps I ought to mention the two most popular ones: the Pentagram and the Hexagram. Like the Encircled Cross, you can work with these symbols and they will reveal much. You can attach ideas to each of the points. The planets fit particularly well to the Hexagram. This is why I like using it on the door of the Inner Temple. These two symbols are derived from the Encircled Cross and they are best considered as fine tuning devices. Unless you wish to study symbols and the intricacies of energy patterns as a subject in their own right, they are best left alone. The golden rule of Magick is always: do not do or say anything that you do not understand. So often Pentagrams are forced into every sort of rite imaginable. Arms are waved in the air, strange sounds are made, and the endless debate about the inverted Penta-

gram goes on and on. The few who really understand this symbol do not waste time and energy on this sort of stupidity.

If you ask most people what this symbol means, most of them will not be able to tell you. They have not even thought about it. It is little wonder their rituals are hardly better than amateur theatricals. The more enlightened ones will tell you that it represents perfected man or even spirit ruling matter. Pressed further they will again flounder. The Pentagram, like its mother symbol, the Encircled Cross, represents whatever you make of it. You can stick a few things onto its points like decorations on a Christmas tree, permute these about and call it Magick, or you can use it properly. It is a design of energy flow and like the flat diagram of an Encircled Cross—which you now know turns into a Magickal circle—the Pentagram has a three-dimensional geometric shape as well. Pentagrams are often used in banishing or, in everyday language, chasing away demons and astral entities. As a student of this book, you will by now have understood that these things do not exist, so there is no need to banish anything.

Astral terrorists have been around far longer than your Pentagram, so your Pentagram is going to be laughed at. That is if you believe in such things. Regrettably Pentagram wavers obviously do. You do not erect your Magick circle or Pentagrams to protect yourself from astral entities. You do it to form a symbolic pattern of perfection which you then use to aid creative activity. Much the same can be said about purifying and consecration. If your temple happens to smell of drains or boiled cabbage, then get out the air freshener, or at least open a window. Purifying the place of working implies that there is something nasty hanging about in your temple. A correctly used temple is a place to practice perfection, so how can anything get in there which is not perfect in the first place? To consecrate, dedicate, or bless something is another matter and these will

be discussed later on. In the meantime, forget about banishing and purifying. These things belong to a best forgotten past. Work only with perfection and correct well-thought-out symbolism.

## Working with Symbolism

Your practical work for chapter six involves symbolism. In addition to the ideas earlier in this chapter, I would like you to try this simple idea, which will enhance your Magickal work, help develop your Pentagram ritual together with the Inner Temple, and will give you some practical symbolism to work with. All you will need for this is a bowl, a small bottle, and some water. I did say that you would not have to spend a fortune on equipment! What you are going to do is produce a physical representation of the Magickal pool, which you will remember is the symbol of your subconscious mind. Now before you rush out and buy these things, there is something that you should always remember and this is: It is not the equipment that is Magickal, no matter what your Magickal supplier says. It is the way in which you work with this equipment that matters.

Again I will draw your attention to the central candle. Any candle will do, but the more thought and symbolism that you attach to this candle, the more effective it will become. For instance, you can buy any old candle from a hardware shop, stick it into a makeshift holder, light it in a haphazard manner, and mumble a few words in the hope that it just might attract some interest from some remote god, or you can put some thought and effort into this. The difference is quite amazing! Think about your choice of candle, the color, the shape, and the size. Treat it as something special and treat it with care as you would any valuable item. The more you put in of yourself, the more you

Personalize it. Use your imagination and ingenuity. If you have not got a holder, then make one; a saucer will do. Keep this especially for Magickal work; paint it to represent the Sun, or any color scheme which you think fits. If you are really artistic, you can work in a border of the four elemental colors of yellow, red, blue, and green. A plain block of wood can be just as easily adapted. In effort, no matter how slight, performed with dedication is bound to repay you many times over. Just do your best. It does not matter what the textbook or anyone else thinks. If you try, if you do your best, that is good enough. Extend this idea all through your Magickal work, personalize everything, and make it truly Magickal.

Returning now to your Magickal pool, first get hold of a reasonably sized bowl, big enough for a pint or so of water. It can be glass, metal, or even plastic. Search around; make it a quest. Try to find one that feels and looks right. By doing this, you will be personalizing this item and you will be making it different from any ordinary bowl. Carry this a little further by decorating it in some way. You can paint or spray the outside in gold or white, as these are both central colors. Silver also looks good. This is only a suggestion. You must decide after careful thinking along the lines suggested. It is your bowl, your symbol of your own pool. Take your time. If you wish to change it later you can, so there is no need for total perfection at this stage. All Magickal equipment tends to be altered as time goes on. It is all part of the natural process of learning, so do not worry about making mistakes at this stage.

This bowl is, of course, the symbol of the central pool. Ideally it ought to be placed at the center of the temple with the central light above it. However, if this is not practical, then use whatever space you have in the best way you can. As long as you understand that this is the symbol of the pool and treat it accordingly, you will have no problems.

Now we have our symbolic pool, what are we going to fill it with? Water. Magickal water. Again the following ideas are only a suggestion. You may elaborate or alter these to suit, but the basic idea is quite valid. If possible, obtain the water from some special place like a holy well or natural spring. Rain water is also a good idea or water from a stream. If you really cannot manage this, then tap water is the obvious choice, but try—make this another quest. Have a small bottle handy to collect and keep the water in. Again, personalize this. Look around for a bottle that is pleasing in shape and color. Having obtained this and filled it with water, we now need to make this water special by charging it with energy. In this way, your bottle of water will really be special and Magickal. The process is quite easy. However, a little practice before hand will help you to achieve your objective.

Use the Pentagram ritual to open. Have the same music ready for looking into the pool that you would use for the Inner Temple exercise. Have your bottle of water ready on the altar, or some other convenient place. When the temple is open, the candles lit, and if you like, incense burning, then say an invocation. An example is given—you may use it or think up your own words:

### Invocation

**From my silent central power, come together in this hour, inner strength and outer thought, a universe conceived from nought.**

**Air and Fire, Water, Earth, bring this power into birth. Father high and mother deep, fulfill the promise you must keep.**

**Into water, from the west, flowing freely all that is blessed, inner pool, part of me, my ultimate reality.**

**I call upon your gentle might, through the medium of light. Water, water, be thrice blessed, filled with power, never rest.**

**Until my work is plain to see, and all I am is truly me.**

### **Closing down**

**My work is done, may the energies contained in this water continue to work on all levels of life according to my true will and desires. As power came forth from peace, so shall peace remain while the energies within flow freely into mundane existence.**

*Note:* The above should be said in a slow and deliberate manner. The words need not be spoken out loud—it is the thinking which matters. Try to get the feel of the words and use your imagination.

When ready, relax and in your imagination see the bottle glowing with shining white light. Again, do not worry if this is working or why this may or may not work. Just allow this to happen. Relax and be confident. Pretend, make believe. It will work and the more you let go and allow this to happen, the better will be the result. At the end, stand up and declare that the Magickal work is complete and successful. Again you may use the words from the invocation if you so desire. Now close the temple and put the bottle away in a safe place for later use.

The next stage of the operation is quite simple: before any ritual fill your bowl with ordinary water and add a few drops from your bottle of Magickal water. You may, if you like, turn this into a little ritual in itself. I will leave you to decide if you wish to do this and how you do it. At the end of the rite, you may dispose of the water in your Magickal bowl or keep it in a safe place. If you have a permanent temple, you could keep this in the center. From time to

time, you will need to change this, as even Magickal water can become a little stale. When you do, dispose of it, do not just pour it down the sink or slosh it unceremoniously down the toilet. You have put a lot of thought and effort into this water. It contains part of you, so give it back to nature and the elements. Pour it onto the earth or into a stream or pool. Again, a little thought goes a long way. Now we have a physical representation of the inner source of power, so let us start to make use of this. From now on, you do not just use your imagination, you also actually see a symbolic pool in your own temple, no matter how humble this may be. Now you can combine imaginative inner working with outer physical action.

Here are some useful suggestions. We all have problems, doubts, worries, and in reality, we do not want these. Solve the problems by Magickal means. Magickal power can do or solve anything and each one of you has this power. Never forget this; use your power. Do not put up with unsatisfactory conditions. Problems are there as a challenge, almost as if life is saying to you, "Now look at this. Is this really what you want?" Very often, the solution to each problem is contained in the problem itself. Rather than struggle on or accept these impositions, use your abilities. To try is to step out onto the path of success. Doubts, fears, muddles, and so on can be solved quite easily by using these techniques. Before you start the ritual, do all your thinking and planning first. Spend some time being positive, telling yourself that you are going to succeed. You do not have to concern yourself with how, when, or why. Simply allow your inner power to sort the whole thing out in its own way. Trust it. Remember you have nothing to lose by trying. You have everything to lose by not trying.

Use the Pentagram ritual and the Inner Temple. Have some music ready for use with the pool. Place your fingertips in the water and imagine that the pool is washing

these problems away. Let go and allow these ideas to flow freely. Sit down and play the music while seeing this happen in your imagination. If you have nervous problems, take some of the water and spread it gently on your forehead. If it is some other affliction, then bathe the affected part, never forgetting the *inner* work. Use your imagination to see a golden light shining over the afflicted part. A little ingenuity will suggest all sorts of ideas—simple ideas which you can use. Let these ideas develop, no matter how simple and childlike they may appear to be. It is this childlike simplicity that gets results during rituals. Think before you start. During the ritual enact, pretend, and make believe. This is potent Magickal fact.

Suppose you are having money problems and these days who does not? Do not fret and worry about this or try to solve it by conscious effort. Use Magick. During the ritual, take all your paper money into your temple. Dip your fingers into the pool of water and, one by one, touch each bill, leaving a small amount of water on each one. Use your imagination to see lots of money falling like snow all around you. To brighten up your home and create a more healthy atmosphere, why not charge up the pool with energy during a ritual, then go out and use some to water the plants. Leave small amounts in each room so that it can evaporate and fill the air. Use the elements. They do not just exist in a temple or in your mind. They exist everywhere and they are only too willing to assist those who choose to help themselves. Put some in your bath water then have a good soak while thinking positively of all the things you wish to have.

If you manage to get uncontaminated natural water, drink it and absorb the energy that it contains. The Magickal waters of Britain have cured more ailments and helped more people to solve their problems than anyone will ever be able to count. You are now dealing with

Magickal water. The more you work on or with it, the better the results. Do not throw away the chance to do something that is natural, symbolically correct, and Magickal. You will, I promise, be surprised and well rewarded for your efforts.

## CONSTRUCTING RITUALS

In this chapter we look at ritual and its various forms, and you will be shown how to construct rituals for any given purpose. Now exactly what is a ritual and what does it do? The purpose of any ritual is to help concentrate the mind on the matter at hand. Without some form of ritual, Magick is virtually impossible. You have already performed a simple ritual—the Opening and Closing ritual of the Pentagram—and we have elaborated this into the form you have at present. Although I gave you the ritual, you have personalized it by your own thought and action. The Inner Temple which you have built up is yours, not mine, and this is very important. When dealing with the rituals of others, unless you can personalize them, they are of no value other than from a general interest point of view. Ritual is the very art of Magick and any way that you can improve this is bound to be beneficial. By all means look at the rituals of others and try to see how they constructed them and why they did and said certain things in a certain order. Do not imitate these and expect results, however. It is the inner thinking that matters—in other words, the work done in the imagination. This can never be written down, so even if you perform someone else's ritual exactly as written, you will be unable to personalize it in the same way.

Each one of us is different; no two people will say the same word in exactly the same way with the same feeling, or react to a color or scent in identical fashion. A scent may trigger similar ideas in one person as in another, but their



reactions will be different, due to their own associations. Do two people who read the same book get exactly the same emotional or mental uplift? The answer is of course, no! So it is with ritual. Any meaningful ritual must be a personal expression of an idea according to personal desires. Given a simple ritual, we will all perform it differently. Remember you can look at the rituals of others to see how they think. You can even go through the motions and you may learn more, but do not waste time trying to make these work. Far better that you create your own, no matter how simple these may seem by comparison. At least they will be yours. The ability to construct rituals for any purpose is a must for all serious students.

For those who wish to study the techniques a little deeper, I can strongly recommend *Magical Ritual Methods and Inner Traditions of Magic* by W. G. Gray as being excellent guides to this fascinating subject. Excellent examples of rituals are also given in *Seasonal Occult Rituals* and *By Standing Stone and Elder Tree*, formerly *The Rollright Ritual* by the same author. These are very good examples of group workings concerning the four seasons and natural energies as expressed through the Encircled Cross/Pentagram ritual. Cabballistic rituals are given in the *Office of the Holy Tree of Life* by W. G. Gray and a deeper study is contained in the *Golden Dawn* by Francis Regardie.<sup>1</sup>

Now let us look at the way to construct rituals for all sorts of purposes. You will no doubt remember that your

subconscious mind responds to symbols and symbolic ideas. A ritual is a combination of these principles working within the framework of universal symbol. We utilize all available resources that fit into the symbolic pattern, in addition to others that help us focus on the intention and the energy that we are using. In other words, we work in our Inner Temple or master symbol, organizing to suit the purpose of the rite. This is done both inwardly and outwardly, as you will see. The first plan of action is to have one main ritual, which you alter to suit your needs, rather than having dozens of different ones. The latter course of action only results in confusion and makes concentration difficult, due to the fact that there is no common plan. So far you have been given the basic framework in the Opening and Closing of the Pentagram and the Inner Temple ritual. This can be developed and adapted for any purpose without the need for lots of equipment or reams of notes.

The only time you need different rituals is when you are working with other people. The same principles apply to group workings as they do to our own endeavors. You will have to discuss the framework, the wording, the movements, the ritual attire, and a whole host of related facts. Putting together a group (a lodge) is not an easy task, especially if the workings of that group are to be effective. So often would-be covens and lodges make the same mistake of reading from the book or throwing together a few chants, songs, or spells taken from all over the place, often without thinking why or what they are doing. People love to band together to form groups, usually due to the fact that there is comfort in numbers. So often the basis of these groups is shaky, to say the least, and can only be classed as social get-togethers, under the banner of Magick. Before you decide to join a Magickal group, make sure you scrutinize the group carefully and apply the ideas given in this book. Group working can be extremely useful and you can all learn from each other if, as I have said, the

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<sup>1</sup> William G. Gray, *Magical Ritual Methods* (York Beach, ME: Samuel Weiser, 1980); *Inner Traditions of Magic* (York Beach, ME: Samuel Weiser, 1978); *Seasonal Occult Rituals* (New York: Samuel Weiser, 1970) [out of print]; *By Standing Stone and Elder Tree* (St. Paul, MN: Llewellyn, 1990); *The Rollright Ritual* (Dallas, TX: Sangreal Foundation) [out of print]; and *Office of the Holy Tree of Life* (Dallas, TX: Sangreal Foundation), which can also be found as an appendix in Gray's *Sangreal Ceremonies and Rituals*, published in 1986 by Samuel Weiser. Francis Regardie, *Golden Dawn: A Complete Course in Practical Ceremonial Magic* (St. Paul, MN: Llewellyn, 1986).

basis is sound. In the final analysis, however, it is far better if you work alone. Apart from group rites, there are many others that you will come across, and we will look at these now. First, we have Practical rituals. These, as the name implies, are used to get results and they usually form the majority of rituals. The techniques used have already been described earlier. Practical rituals are concerned with issues like money, health, success, and so on. These are usually personal; that is, you do them for yourself, although you may at times perform them in order to help others.

Next we come to informative rites. In this case, the ritual is used as a basis for meditation or contemplation on an important subject. If there is something that you wish to know, use a ritual. You will get far better results than trying to solve the problem in the normal way. Under this heading you can also put divination. There is a great deal of difference between divination and fortune-telling. It is a science and as such it is best performed under ritual conditions.

We move now to dedication rites. These special rites are used to consecrate, charge, or bless ritual items. There is a lot to be said for this idea. The dedication of a ritual object is a declaration that it is special or Magickal. Remember of course that the Magick is in you and not the object. What you are actually doing is attaching special importance to the object, which sets it aside from mundanity. In a way, you have already done this with your bottle of water and the bowl. In reality these are just plain ordinary articles. Working with them as suggested has made them special. They are reserved for Magickal use and your mind is attuned to this fact. Think about the difference between this and just leaving them lying around. You know we are going to keep Magickal equipment away from everyday life and treat it as special, even if you do not perform a ritual to enhance it.

Now initiatory rites—so much has been said and written about initiations. Today's lodges and covens have a fetish for this. According to them, if you are not initiated, then you do not belong. To initiate means *to start*. Where would you like to start? Your answer is probably, on the path to personal success and realization of your true potential as an individual. The true path is one of self-initiation. Now let us move to the actual components of a ritual.

Every ritual must have its symbolic basis. You already have this in the form of the Pentagram ritual together with your own Inner Temple. We have developed this pattern through ritual and symbolic thinking into a perfect base for further development. Let us now develop it further. Always bear in mind that any outer action—such as words and movement—must be backed up by symbolism and inner thinking whenever possible. Before you include anything in your rites, think about it first and whenever possible, use your imagination to aid contact with your subconscious mind. This, after all, is the sole purpose of the exercise—to get subconscious response. In the construction of a rite, you may use whatever comes to mind as long as it is thought out.

Rites can be as simple or as elaborate, as long or as short as you like. It is entirely up to you. There are many possibilities that you can utilize and here are some of them. From a psychological point of view, we have two important modes of expression and contact with life. These are mental and emotional. In Magickal terms, these are known as Hermetic and Orphic. The Hermetic way, named after the Greek god Hermes, is to use the mind and logic. The Orphic way, named after the Thracian poet Orpheus, uses the emotions. A good ritual contains a balance of the two. A purely Hermetic rite with its complex and clever ideas and symbolic overtones is, putting it plainly, quite boring. The totally Orphic rite is likely to descend into emotional indulgence.

In any case, not many people can work wholly Hermetically or Orphically with success. Balance is the thing—plan your rites, think about them, and then during the rite, let the emotions come to play. Trying to describe the emotional content of the rite is like trying to describe the color red to a blind man. It will suffice to say that you should try to feel the words and actions that you make. Magick without feeling is not good. The emotional content can usually be brought in by using verse and, of course, music. Words are a useful source of ritual material, providing that they have been thought about. The words should be tailored to suit the intention and should express the intention as clearly as possible. Not only will they serve as a reminder of what you are doing, but also you can put feeling into them. And, you can apply imaginative thinking while you are using them.

This inevitably brings us to “words of power.” The mistaken belief is that if you utter these words (for example, God names), then miracles will happen or some archangel or lesser spirit will rush to your aid. This is nonsense! Yet strangely enough, the belief persists, due to lack of thinking. It is not *what* is said, but *the way* that you say it. Here is an example from two points of view. Taking the archangel of Fire from cabbalistic lore, we could face south and say, as many do, “Oh, great archangel Michael, lord of Fire, shine thy light upon my true purpose . . .,” and so on. This would have about as much effect as saying “abracadabra.” Why? Because the inner working is missing and, besides, you could do much better with the wording. If you are going to deal with the archangel of Fire, then treat it as such. Remember that this is a telematic—an image that you are going to use as a focus. It does not exist in its own right, and it certainly cannot control you.

Bearing this in mind, you now have a useful point of contact with the element of Fire. This time face the south and say something like, “Archangel Michael, thy cham-

pion of rite and reason, directing Fire according to my creative needs, illuminate the pathway of south with Fire, according to natural laws. Be thy light and warmth, my steady companion throughout this ritual.” While saying this, feel the power and heat of the enormous reserves of elemental Fire and, more importantly, use your imagination. See the archangel towering high in the sky dressed in red and gold, bearing a spear with a brilliant shining tip. He smiles warmly and willingly controls his natural element on your behalf. Feel the presence and know that nothing harmful can ever get past him. He controls and you direct. Now can you see the difference? A telematic has been used to good effect, and not only have you used words, you have backed these up with feeling and imagination.

With a little practice, you can soon learn this technique and it will make a world of difference to your rituals. Michael has now become a word of power. With practice, the uttering of this name will bring the image and the feeling to life. It is far better to use words sparingly which have been thought about, than to have pages of script. Words are only as powerful as you make them. When constructing a ritual, make use of anything and everything which is relevant to the purpose of the ritual. Exactly what you use is a matter of choice, but here are some further suggestions which you can think about.

A ritual is used to focus the mind, so anything which helps concentration is valuable. You have five senses, and each one reacts to stimuli and can therefore be worked with. For example, the sense of sight. The use of color is strongly recommended in all ritual work. Certain colors have special meanings attached to them and without going into complexities, here are the main ideas. The traditional colors allotted to the elements are: yellow for Air, red for Fire, blue for Water and green for Earth. The center is gold or white. Try to work these colors into the temple by per-

haps using colored candles or paraffin oil lamps. Small altar cloths, pennants, or banners could also be used on the quarters. Not only does this look good, but it helps create a different more organized effect and, of course, you can see exactly which quarter you are facing at any time.

The planets, which will be discussed later, are very important.<sup>2</sup> The traditional colors are as follows: the Sun is gold or yellow, the Moon is silver or violet, Mercury is orange, Venus is green, Mars is red, Jupiter is blue, Saturn is black, Neptune could be gray, Uranus white, and Pluto ultraviolet. An inexpensive way of incorporating these colors into your temple is by using a set of colored candles. The appropriate candle can be placed on the central altar when needed. You could also vary the color of the altar cloths; or, for the sake of economy, have one main altar cloth of whatever color you like, which you vary by using a narrow strip of colored cloth. This could be laid across the altar. Again you could vary the color to suit the planetary energy being used.

The sense of touch is brought into play by the feel of the equipment and the robes. To an experienced ritualist, touch and feel are important points of contact and are used to maximum effect. At the beginning, it is not easy to describe this, but nevertheless, it is an avenue well worth exploring.

The sense of hearing is easily stimulated by sound effects, music, and the sound of your own voice. This is one reason why every temple ought to have facilities for sound reproduction. You do not need an elaborate stereo system. Anything reasonable will do. Rituals without music are very dull affairs, so every attempt to find suitable music should be made. A collection of suitable pieces ought to be

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<sup>2</sup> The Sun and Moon are not planets, but they are considered to be planets in the scheme of Magick.

kept especially for Magickal work. The choice is entirely yours. Classical and early English music works quite well. Some of you may prefer the sound of the church organ.

Smell is easily catered to; joss sticks or incense cones should be used liberally in a permanent temple to help produce an atmosphere of peace and tranquillity. The use of incense is very important in all rituals. I have already described the association that correct scent can bring to mind. You can either use one or two favorite incense of a general nature for all your rites, or if you feel like branching out, the purchase of incenses that are specifically made for your rituals are to be recommended. Let me assure you that it is well worth the expense. There is a whole world of Magick in scent.

Taste, which is related to smell, can of course be catered to by drinking and eating. All seasonal and naturalistic rituals use some sort of food or drink, and this is an excellent use of the sense of taste. However, there are other ways of doing this and a little ingenuity will suggest these to you.

As you can now see, putting together a ritual is quite a complex affair. There are many avenues of thought and many possibilities. Just as no two people think the same way, no two Magickians will produce the same ritual for a given purpose. A meaningful ritual is a personal expression of intention. Now you can see why the rituals of others are of little value. Some are quite useless as they have no symbolic basis. It is you who must build up your Pentagram ritual and Inner Temple in your own way, using them as a basis for development. It is you who must construct rites to suit your own purposes. The individual approach may seem difficult at first, and you may have to spend time thinking and planning. You are bound to make mistakes, but equally you are bound to learn if you make the effort. Not everyone becomes an expert ritualist in a few weeks. Your rituals do not have to be wondrous works

of wisdom. Do not measure your rites by the standards of others, unless you are doing this with a view to improving your own work. Imitation will get you nowhere. It is your ritual, your ideas, and your reactions that will get results. The guidelines for constructing rituals are quite simple:

- 1) Have a symbolic base from which to work. You already have this in the Opening and Closing ritual of the Pentagram/Encircled Cross, with its Inner Temple. The more you work with this pattern, the more you develop your Inner Temple and Magick circle. With regular use and meditation the better will be all subsequent rituals.
- 2) The purpose of a ritual dictates how you perform the ritual. Before you start any rite, plan it out, working in as many symbolic ideas and physical representations as you think necessary. There is no need for lots of equipment. Only include that which is really necessary and that which you have thought about.
- 3) Always remember the inner work in the imagination. Use this as much as possible.
- 4) Rituals must have three stages: opening, the actual work, and closing. Rituals without these three stages are not only troublesome, they are generally unworkable.
- 5) Unless you are used to the format, rehearse it. This will help you to spot any problems before they occur, leaving you free to concentrate fully on the purpose of the ritual. Practice makes perfect.
- 6) Design the ritual to fit the purpose and the circumstances. For instance, there is not much point in constructing a two-hour ritual, just for the sake of crystal-scriving. By the same token, do not rush through a ten-minute ritual to cure some illness.

Here are two examples to show you the sort of thinking that should go into a ritual. Let us say that you are going through a period of rushing around. There does not seem to be enough hours in the day, the phone keeps ringing, and there are bills overdue. In short, life is a shambles. You are learning about Practical Magick, so stop and use your abilities to put things right. Obviously what is needed is some peace and quiet and the establishment and restoration of harmony. Instead of bothering about what is going wrong, attack the cause generally.

Later on by using the planets, you can be much more specific, but for now, generalize. In fact, if in doubt, slow things down by using rituals of a general nature. This will give you time to find out where the real problems lie. A ritual to promote harmony is required. Use the Opening and Closing ritual of the Encircled Cross/Pentagram rite as the basis and alter this to suit the idea of harmony.

For a start, use low lights, sweet smelling incense, and quiet music—in fact anything that conforms to the idea of harmony. By thinking about this while planning out your ritual, you are already beginning to change things by altering your thinking. Your subconscious mind is already responding in hidden ways. A good plan of action would be as follows. Having laid out the temple, spend some time relaxing, then open the temple in the normal way. The next thing to do is to open the four quarters, so that power can leave your Magick circle and Inner Temple to go out into the world and do what you require of it. Using suitable words and gestures, see in your imagination a doorway in the east. Visualize the Magickal Sword and direct the doorway to open; do the same with the other quarters using the appropriate weapons. Move to the center and use the bowl.

Again with words and gestures, see the problem being washed away. Dip your fingers into the bowl if you like.

The next step is to direct the waters to bring harmony into your life. Again use words, gestures, and in your imagination see the water filled with power and feel the energy going out through the doorways. Use your pool music to help with this. At the end of this reverse the procedure by calming the water and closing the doorways. Finally, close down the temple in the customary fashion and make any notes.

For something less important, use a smaller ritual. For instance, let us suppose you like to read tarot cards. Before starting, relax, then perform the Opening ritual of the Pentagram in your mind, then use the cards. Afterward, perform the Closing ritual. With a little practice, you will find that this has a very beneficial effect on your readings. Re-

member how everything inside the Magick circle is perfect. You are controlling your environment and opening your intuitive channels inside the Magick circle, so the results are bound to be better.

Read this over and over again and use these principles to improve the rituals that you already have. Think about them and personalize them; alter them to suit you. You will find in the practical work of this chapter a useful extension of the master ritual. It involves the systematic use of the four elements. All that you have to do is open your temple in the normal manner; include the bowl if you wish. You can sit down and do this as a seated meditation, or you can move to each quarter in turn, finally finishing in the center. When ready, switch on your music, if you have decided to use this. The exercise is another Magickal journey, this time through the four elements, concluding at the center. However, unlike the previous journey which was, if you like, geographical, this is symbolic and concerns the opening of the four elemental doorways by means of words and music. No images are given; you are left to do as you please (see figure 5). The main use of this exercise is to help you to attune to the elements, as this is a vital step before we move on to the planets.

You cannot know the planets until you know the elements, because the planets are ready-made combinations of the elements. You will find many uses for this exercise. As a means of relaxing and experiencing the four elements, it is excellent. Just relax and see what impressions come to mind. Try to feel the elements as they are invoked. It can also be used to get answers to questions, whether these be everyday problems or Magickal ones. Simple formulate your question and keep this in mind throughout the rite—answers will come often in natural ways at some later time.

It does not always follow that answers will occur during a rite, so do not be disappointed. Trust your inner power—it will never let you down. Alternatively, this exer-

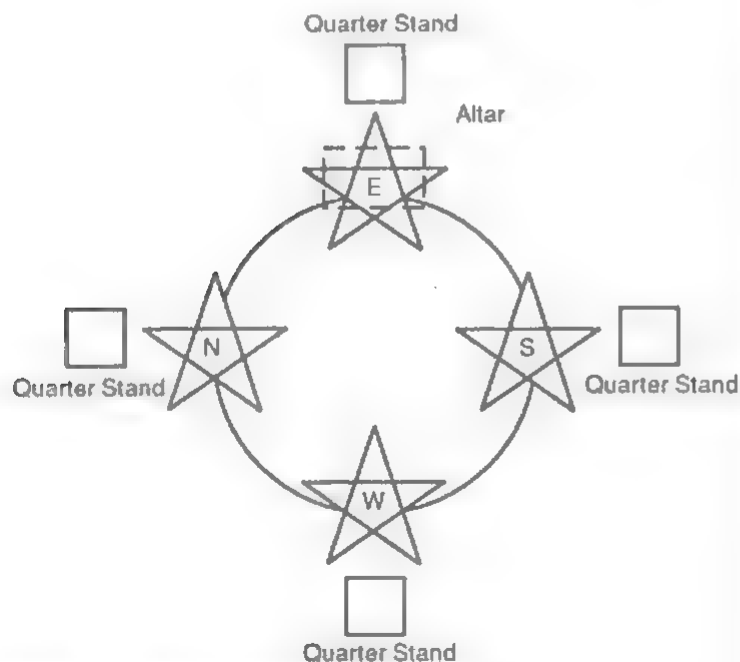


Figure 5. The Ritual of the Pentagram.

cise can be used to backup your previous work in getting physical results. Use the rituals given. Try to feel the elements responding to your desire; when you get to the pool, which is part of this exercise, use the bowl. At the end, close down in the customary fashion and switch off your music.

## The Magick of the Four Elements

Here are some of the ritual uses for the four elements:

1) The element of Air governs dawn, springtime, and intelligence, and is used in all rituals symbolizing new beginnings, healing, travel, learning, writing, recording, communications, illusions, and most Magickal operations aimed at persuasion.

2) The element of Fire governs noon, summertime, and idealism; victory in just conflicts, entertainments, and enjoyment, love, gold, riches, and all kinds of luxuries and symbols of power and status.

3) The element of Water governs dusk, autumn, and the emotions. Specially concerned with cleansing and both invoking and banishing. Childbirth, shipping, the health of women, discouraging unwelcome guests, growing and harvesting crops, and all forms of Moon Magick.

4) The element of Earth governs night, winter, and all the practical material aspects of life; the home, mining, and minerals, and also the discovery of hidden treasures and all kinds of monetary gain.

These lists of elemental uses are not complete by any means, and you should endeavor to formulate your own lists of meanings for the elements.

## Elemental Ritual

Light central candle.

Opening formula: Encircled Cross/Pentagram ritual.

Erect the Magick circle and Pentagrams, enter the Inner Temple, and then standing before your altar facing east say:

**I am that I am. I am that which I will to be. As I think so I am and through thought shall I be that which I wish to be. Thought is creative and thinking produces things. So now, I think into existence, that which I desire shall be. Power is abundant, there are no limits. Power is given freely, there is no lack. By birthright do I claim this power. I can be, do, or have anything which I desire, and so with abundant energy and creative thoughts do I now bring into being that which I truly desire. Be it known that my desire is . . . (state intention). Power is born out of eternity and conforms to the fourfold pattern of the elements. Let the elemental doorways be opened.**

Move to the east. See door.

**Before me stands the portal of east, bearing the symbol of the Sword. I now declare this doorway open, so that my energies of Air may flow freely according to my intentions and directions.**

See door opening to reveal the element of Air—yellow energy pouring through the door—or go through the door. Spend some time experiencing and attuning to the element; let this happen as your music is playing. Do this with all the other elemental doorways also.

Move to the south. See door.

**Before me stands the portal of south, bearing the symbol of the Wand (Rod or Spear). I now declare this doorway open, so that my energies of Fire may flow freely according to my intentions and directions.**

See the red energy of Fire pouring in through the door.

Move to the west. See door.

**Before me stands the portal of west, bearing the symbol of the Cup. I now declare this doorway open, so that my energies of Water may flow freely according to my intentions and directions.**

See the blue energy of Water pouring in through the door.

Move to the north. See door.

**Before me stands the portal of north, bearing the symbol of the Shield. I now declare this doorway open, so that my energies of Earth may flow freely according to my intentions and directions.**

See the green energy of Earth pouring in through the door.  
Move back to center facing east.

**Power comes from within my silent center, emerging as the waters of life and the fountain of eternal sustenance. Now do I freely give all that is no longer of value. Be it declared that all doubts, fears, and unwanted thoughts be consigned to the gentle waters, leaving me free to foresee my rightful call. Eternal waters of life, as I declare my desire, may great energies, which are needed to accomplish my goal, flow freely into physical existence, to this my earthly symbol of the pool. May energies pour forth, through the elemental doors, touching all that must re-**

**spond. Waters flow, power grows, born of light, eternal rite, through my symbol of this bowl responding freely to my goal. From the center through each door, of elemental power four. Turning to reality, that which shall surely be. Be it declared that my desire is . . . (state intention).**

Direct your attention towards the central pool.

The main body of work is now carried out using the pool. This is also a good time to burn incense. At conclusion:

Closing formula:

**My work is done, and now with complete trust in my inner power do I return to normal life, with the knowledge that all will be as I desire. Let the waters be still and calm and let there be peace. Be the elemental doors now closed and secured.**

Extinguish the eastern candle; see door close.

**Let there be peace to the east and the element of Air.**

See the Sword disappear. Extinguish the southern candle; see door close.

**Let there be peace to the south and the element of Fire.**

See Wand disappear. Extinguish the western candle; see door close.

**Let there be peace to the west and the element of Water.**

See Cup disappear.

Extinguish the northern candle see door close.



Let there be peace to the north and the element of Earth.

See Shield disappear.

Let there be peace all around and within.

Leave the Inner Temple by the door.

Close down Magick circle and Pentagrams in the customary fashion and extinguish central candle.

## ASTROLOGY AND MAGICK

Astrology has been described as the science of the stars by some and as superstitious bunkum by others. What is the truth about astrology? Does it really work? Do the planets really rule our lives or is it as the critics imply—simply superstition?

Those who oppose astrology, do so out of fear or ignorance. They refuse to look intelligently; they quote many instances of how astrology has failed, or they give evidence of supposed scientific fact that conclusively proves that astrology really does not work. My answer to the critics is simply this: when you have studied the subject with an open mind, then and only then are you in a position to criticize. To those who believe avidly, I would also say, question those beliefs before you accept them as facts. Then and only then will you also know the truth of the matter. Astrology does work because it is a science, but like any science, it must be approached and used in the light of reason and common sense. Let us look now at astrology, how it works, why it works, and what it can do in today's world of Magick.

Astrology uses a combination of symbology and mathematics. Often these are confused or one is given precedence over the other. The sum total of this is embodied in the birth chart, which is a symbolic map of the heavens at a given point in time. So what use could this possibly be? Well, given that at any point in time there will exist a unique pattern of energies and because the influence of those energies will have an overall consciousness attached

to them, then every point in time means something. As the Chinese say, "All is change." So it is; nothing stays the same from one second to the next. There is constant fluctuation and consequent reaction to this. At every point in time, no matter where this may be, something begins to exist and continues thereafter to have an effect in this world. Perhaps this is best illustrated by a simple example: If I had lived on this planet during Roman times, everything that I did then would have some effect on the present. This may sound silly, but had I disturbed a grain of sand in a different way on some far distant shore, this would have changed the course of history—perhaps not significantly, but nevertheless the future would have been altered. On a larger scale, if I had spared the life of an adversary instead of killing him or her, things might have been completely different. This is hypothetical, but it does illustrate that any point in time is significant, because our actions shape the future. A cycle of events must then proceed from any point in time.

In our lives, we look at the obvious point of importance—the time of birth. First we must establish this accurately because, as stated, nothing stays the same even for a second. This is one reason why astrology can so easily be wrong. Not because of the astrologer, but because birth times are simply guessed or estimated. Accuracy is essential. I should mention that there are techniques that allow for unknown and approximate birth times to be rectified, and, providing the astrologer knows that the time is approximate, these techniques can be used.

The birth chart, therefore, becomes a symbolic representation of an important point in time that is directly related to a human being. It embodies the types of cosmic energies flowing at that time and gives indications of the consciousness that exists within these tides—a consciousness that will play an important part in the life of the per-

son born at this moment. Here we are dealing with the beginning of a creative cycle embodied in the life of a human being. What began at this point in time will now have an effect on the future.

Let us now look at the composition of a birth chart. By calculation we arrive at the positions of the planets at a given time. In addition, allowances are made for location, alteration to clock time, curvature of the Earth, and so on, until we have a symbolic picture of the heavens and how they relate to a place on Earth at a point in time.

The birth chart is divided into three main areas: The zodiac, the planets and the houses. First the zodiac—do remember that this has nothing whatsoever to do with the constellations. The constellations are names given to groups of stars, whereas the zodiac is purely symbolic. The constellations are of unequal length, and while they may be important in astronomy, they are of no use to astrologers. The zodiac is a symbolic division of the heavens into twelve equal parts, or signs as they are known. Each is given a name, such as Aries, Taurus, Gemini, and so on. These become modes of action through which the planets act. For instance, the Arien mode would be one of assertiveness, directness, enterprise, while the Libran mode would equate to harmony, justice, and balance. It is interesting to note how the zodiac is divided into groups of three and four. The threefold division brings together signs belonging to the same element. For instance there are three Air signs: Gemini, Libra, and Aquarius. Likewise the other three elements of Fire, Water, and Earth are similarly represented. There is also the grouping together of signs under the fourfold division known as the quadruplicities; these are cardinal, fixed, and mutable. Any one sign will belong to an element and a quadruplicity. For instance, Cancer belongs to Water and is cardinal, while Virgo belongs to Earth and is mutable. These additional groupings

help with interpretation and in the understanding of the nature of the sign. See Table 1 for the division of the signs into their triplicity and quadruplicity groups.

Table 1. *The Triplicities and Quadruplicities of the zodiac.*

THE TRIPLICITIES			
FIRE Aries Leo Sagittarius		EARTH Taurus Virgo Capricorn	
AIR Gemini Libra Aquarius		WATER Cancer Scorpio Pisces	
THE QUADRUPPLICITIES			
CARDINAL			
Aries	Cancer	Libra	Capricorn
FIXED			
Taurus	Leo	Scorpio	Aquarius
MUTABLE			
Gemini	Virgo	Sagittarius	Pisces

A sign by itself has no power. This properly belongs to the planets. Signs are modes of action, ways in which power is channeled. Perhaps the best way to look at this is to regard each sign as a symbolic window through which light may pass. The sign is the window, the planet is the light. Obviously any one planet will have a different effect in each sign. Mars, the planet of energy and drive, will express itself assertively and strongly in a Fire sign such as Aries, but will have more emotional overtones in a Water sign such as Cancer.

The sign, therefore, modifies the energy of the planet and gives it a particular direction or channel along which to flow. The planets are symbolic indicators of power; they do not in themselves have the slightest effect on human life, regardless of whatever less informed people care to say. While it is necessary to calculate the exact position of the planets in the heavens in order to discover how energy is flowing, it is important not to take this too literally. A planet may well be found in, say, the sign of Capricorn, but it is not the planet that causes power to flow. It simply indicates how the energy is flowing by its position and type.

In order to understand the whole, we often have to break it down into manageable units. So it is with cosmic energy—we divide this into specific categories under the headings of the planets. Therefore, that particular power which is responsible for expansion, luck, opportunity, and wealth is symbolized by the planet Jupiter. Jupiter itself does not cause luck, but its position in the chart gives positive indications as to a person's wealth potential. Anyone with an open mind can prove this. Find the position of Jupiter in your own birth chart, as this planet is the symbolic indicator of wealth. By studying the sign in which it lies, you will be able to see how wealth is or is not to manifest in your life. As an example, Jupiter in the earthly and possessive sign of Taurus will bring in wealth through practical and cautious ways of gradual acquisition. Jupiter in Sagit-

tarius tends to bring in wealth through travel and higher education. Of course there are other considerations, but nevertheless, this will be true in a general sense. The relationship between planet and sign is important, for one modifies the other. The relative positions of the planets to each other is also measured and considered. The angles between planets are known as aspects.<sup>1</sup> Not all angles are important and in astrology these are narrowed to a relative few. Each angle carries with it an interpretation, which has a direct bearing on the total effect of the planets. Briefly there are two kinds of aspects usually known as "good" and "bad." I think that this terminology is not particularly accurate because it implies fate and tends to give the wrong impression, so I shall use the word "difficult." A difficult aspect will, due to a variety of factors, incline an individual toward the wrong use of energy.<sup>2</sup> A good aspect will tend to do the reverse. While this inclination cannot be denied, it must always be remembered that there is no compulsion in cosmic law. We always have free choice. If a planet has one or more difficult aspects, the likelihood of problems is high, but this can always be reversed by intelligent self-searching, by shedding of bad habits, and by the use of creative and positive thinking. The stars never compel, they merely incline.

Going back to our example of Jupiter and wealth once more, the aspects to this planet will also indicate how wealth potential is likely to be affected and incidentally tell us how we may make better use of our potential, or rid ourselves of problems in this area. Suppose that Jupiter

had a difficult aspect to Venus. Venus is in one respect the planet of money. Putting together the wealth potential of Jupiter with the ability to attract money as indicated by Venus, we could say that the individual with this aspect would be blessed with abundance. What the difficult aspect will bring in is some of the more negative possibilities, one of these being that of wastefulness or allowing money-making opportunities to slip through the person's fingers. The potential is there, but due to aspectation, this may well not be fully realized. The beautiful thing about the cosmos is that once the problem is realized, then the so-called difficult aspect begins to work beneficially. Difficult aspects simply mean that there is something to be learned.

The final area of the birth chart is the all important houses. Again these are a symbolic division of life into twelve distinct areas. The houses equate to the direct effects on life. As an example, the first house rules (or governs) our personal expression and the way in which we project ourselves. I should add that so strong is the influence of the first house, it often takes precedence over a person's Sun sign. The latter governs our inner drives, while the first house governs more outward expression. Likewise the second house rules earnings and possessions, the third house our ability to think and communicate, and so on, covering every aspect of life. The overall result is that we have a chart calculated around a fixed point in time, which is unique to an individual. It contains a message of potential, and the planets symbolize the energies we will use, the signs symbolize how we will use them, and the houses indicate how they impact into everyday life. Add to this the aspects between planets and we have a mass of useful information, providing that it is interpreted the right way.

Modern technology does have its place in astrology. Calculators and computers save endless hours of tedious calculation and remove the possibility of human error.

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<sup>1</sup> When one planet is a certain number of degrees from another planet, they are said to be in aspect. This also includes the Sun and Moon.

<sup>2</sup> Traditionally a difficult aspect means troubles, torments, problems, worries and so on. A difficult aspect implies difficulties. We may find ourselves more prone to using it in the wrong way, which is why certain astrological predictions fail. Our free choice has been exercised.

What the computer cannot do is interpret the chart fully. Granted, there are some very clever programs that provide lots of stylized information. However, there is no substitute for understanding and intuition. Computers are not aware nor do they have a sixth sense—they are machines. I am not saying that every astrologer should be a clairvoyant. Far from it. What I am saying is that the human mind can often make deductions that are not based on pure logic. The reason for this is that since a birth chart is symbolic, it is likely to act as any symbol will—bringing facts out of a person's subconscious mind which are likely to remain unnoticed otherwise.

Symbolism is a powerful tool and it is perfectly embodied in a correctly drawn birth chart. Looking at some of the less obvious uses of astrology, with particular reference to Magickal work, we see that the birth chart is the starting point for many important discoveries. The first step in producing an accurate chart is that of calculation. Here we may run into a problem. Have we got accurate birth data, in other words, date, place, and time—or not?

In order to calculate an accurate chart, an astrologer must know that the birth data is correct, especially the time of birth. This is where most mistakes are made. So often the astrologer is presented with times of birth that are, to say the least, suspect. Far better to give the astrologer the facts. If you are not absolutely certain of your time of birth, then say so. It is not sufficient to presume a time of birth. It has to be known exactly if you want accurate information. It is better not to give an exact time of birth if you are not certain. Say instead: "I was led to believe that I was born between say 9:00 and 10:00 in the morning or even, late in the afternoon." This way, the astrologer will not make the mistake of presuming that the birth time is in fact true and accurate.

Astrology is a science and as such it uses scientific methods. Chart calculation relies on mathematics, which take into account the movement of the planets, the rotation

of the Earth and how these relate to the place of birth. In short, the birth chart is a map of the heavens as viewed from the place of birth at the time of birth. If the time is wrong, then the map or view of the heavens is also wrong. Often a few minutes can make a profound difference to the chart.

Having established the accuracy of the birth data, we now have to calculate the chart. The procedure is quite simple, but does need some patience and practice. Often the task is made more difficult because of badly written books, which fail to explain the technique in a plain common-sense manner. The availability of calculators and computers has made this task far easier. But you do not have to calculate your chart. You can order it from a service company for a few dollars.<sup>3</sup> For those of limited means who need to calculate the old way, I can recommend *The Modern Textbook of Astrology* by Margaret Hone.<sup>4</sup> It is a little dated, but it is one of the best. There are many choices of chart type. I use only equal house for the simple reason that it works when the others do not! Equal house has constantly proved its validity and unlike Placidian charts, does give a much more usable, visual picture. In any case, Placidian charts are of little value in the northern latitudes and it is surprising that these are still used in textbooks.<sup>5</sup>

Having calculated a chart, we must now interpret this. There is only one valid technique and that is to learn the

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<sup>3</sup> A birth chart may be obtained in the United States from Llewellyn's Personal Astrological Services as advertised in *New Worlds of Mind & Spirit* magazine by contacting Personal Services, c/o Llewellyn, P.O. Box 64383, St. Paul, MN 55164. In England, birth charts are available from *Prediction* magazine by writing to Readers' Services, c/o Prediction, Link House, Dingwall Avenue, Croydon, Surrey CR9 2TA, England.

<sup>4</sup> Margaret Hone, *The Modern Textbook of Astrology* (London: L. N. Fowler & Co., 1951).

<sup>5</sup> Equal, Placidus and Koch house systems can all be used in conjunction with the techniques contained in this book.

nature of each planet, sign, and house, rather than try to read these from a book. Only when these are learned and understood is the birth chart likely to reveal realistic information. Again this takes time, but it is well worth the effort. The combination of planetary positions in sign and house, together with aspects, chart shaping and other factors, gives masses of information to the skilled astrologer. This information can be translated into useful advice as to potential problems that are likely to occur. It is also possible to project into the future by studying the changes caused by various factors, such as transits and progressions. Transits are perhaps the most useful guide, because they use the actual movement of the planets in relationship to the birth chart, as opposed to the more symbolic system of progressions.

Astrology has a great part to play in the future of humankind, especially when it is linked to medicine, psychology, and science. Being an integral part of the science of Magick, astrology has much to offer the serious student. In fact, without some knowledge of basic astrology, Magick tends to become an incoherent mass of superstition. Energy exists and can be classified, categorized, and codified by using astrological principles.

In theory, you can make anything work up to a point, but it is far better to adopt a scientific approach that will reveal the truth and thereby give access to further use of power. Astrology offers such a system. It should be understood that it is not necessary for every would-be student to undertake a complete study of astrology. This is likely to be wasted effort. What is necessary is a knowledge of the nature of the planets, signs, and houses, in order to learn how energies apply themselves. A fair analogy would be the difference between a man who owns and drives a car as opposed to the man who can service it himself. Obviously the latter is going to save time and money, understands his vehicle better, and probably sees faults

developing before they become serious. So it is with Magick: a working knowledge of astrology helps you understand yourself and your relationship to the vast potential available as cosmic energy. Esoteric astrology can help in many ways, especially from a practical point of view. By examining the birth chart, it is possible to discover which planet or combination of planets rules (and I use that word loosely) certain areas of your life. In short, if you wish to know which planet governs income, health, or career, this is quite easy to discover.

These personal ruling planets are a boon because they show clearly which planet to use in any given situation. A common mistake is that of presuming that, for example, Jupiter rules wealth. The matter is a little more complex. Jupiter energy indeed rules wealth potential, but there are two approaches to be considered. First we must consider the movement of this planet in the heavens and how and when it forms aspects to planets in the birth chart. At these special times, Jupiter energy is applying and therefore usable. However, much depends on which planet in the birth chart is being aspected as to the outcome. Jupiter is the planet of expansion. If we take a typical aspect of Jupiter to Mars in a person's birth chart, this will not necessarily produce wealth. Far from it. The first consideration is the nature of the planets forming the aspect. Jupiter equates to expansion, and Mars, to energy. The result: lots of energy. It would therefore be nonsense to presume that Jupiter energy bestows wealth all by itself.

Also of equal importance is the impact point or planet in the birth chart—this is where the personal ruling planets come into the picture. By knowing which planet rules wealth in your birth chart and by knowing when planetary energies are applying to this, you are then in a unique position to use this power to your advantage, and likewise with all other personal ruling planets. The net result is to take Magick out of the dark ages and to bring it into the

20th century at least. Science takes over from superstition and there is then no need to use hit-or-miss principles, such as praying to non-existent gods. Use the planetary forces instead—surely this makes sense.

Now if this sounds complicated to put into practice, let me assure you that it is not. Do remember that any ritual performed with dedication and confidence will work. However, if you know when a planetary aspect is actually being formed, these periods will most certainly lend weight to your efforts, because you will be in tune with what is actually happening as decreed by the cosmic tides. The only way to know when these tides are formed is to have someone prepare an aspectarian showing when planetary transits are aspecting your natal planets. The alternative is to learn how to do this yourself. Any good book on astrology will help you with this.

*Table 2. Planets, Elements, and Directions.*

Planet	Element	Magickal Direction
Sun	Fire	South
Moon	Water	West
Mercury	Air	East
Venus	Earth	North
Mars	Fire	South
Jupiter	Fire	South
Saturn	Earth	North
Uranus	Air	East
Neptune	Water	West
Pluto	Water	West

Let us look at a purely practical consideration. It is a well-known fact that when a problem occurs it is usually too late to do anything about it. This is because the appropriate planetary energy has arrived, has been interpreted by the subconscious mind, and is now a physical fact. The best one can hope for is to attempt to clear up the mess. How much better it would be if we could see when problems are likely to occur, before they happen. An aspectarian gives you this information well in advance. Again, suppose you wish to improve your finances by Magickal means. The aspectarian tells you exactly the best time to work. Aspectarians are particularly useful to those involved in Cabbalistic workings. Rather than adopt the normally accepted technique of working paths and spheres according to random choice, or the slightly better method of gradually working up and down the symbol of the Tree of Life, the aspectarian indicates exactly when a sphere or path may be worked to its best effect. The net result is one of more contact because the natural tides are being utilized in the best possible way.

## Natural Planetary Directions

Each planet has a natural affinity with an element and therefore has a natural Magickal direction within the Magick circle. In dealing with cosmic energies of the planets as they exist in their own right, it is better to use the directions dictated by the planet's natural affinity. See Table 2. For example, should you wish to do a working involving the Sun, you would use the principle element given, concentrating and using the prime Magickal direction of south. In brief, this would consist of opening the Magick circle and allowing golden light to enter the temple starting at Magickal south, and continuing in a clockwise direction back to south.

Here are some useful attributes you can work out yourself that relate to your personal Magickal directions. Each personal ruling planet has an affinity with one of the four elements. These can easily be worked out from your birth chart; each zodiacal sign is ruled by one of the four elements. In this chapter, you will find certain lists that come under the heading of one of the four elements. In these lists you will find all ten planets in each of the four elements. Simply circle the appropriate planet(s) which fall under the rulership of each element. If you do not wish to write in the book then make this list on a separate sheet of paper.

## Discovering Your Personal Magickal Direction

I will show you how to find your personal Magickal direction. We will use an example chart (see figure 6) so you can see how this works. Starting with the first house (Aries) in the birth chart, you will study each house in turn, until you have covered the whole chart from Aries through all twelve signs to Pisces. So to begin, find Aries in our example chart and see if there are any planets in this sign or house. If there are any planets in Fire, then they will all manifest through the south and the element of Fire, by virtue of the fact that Aries is a Fire sign. This always dictates which direction you should work. In our example birth chart, Taurus has Mars in its house; Taurus is an Earth sign and by virtue of this, Mars would manifest through the north instead of the south. Looking at the example birth chart, find Cancer. In this house there are three planets: the Moon, Jupiter, and Uranus. All of these planets would manifest through the west, therefore the Magickal direction to work would be west and the element of Water. I

hope you can see the pattern here. When you have worked through each house in the example chart, do your own. See figure 7 on page 148. Obviously if you have ordered your chart calculations from an astrological service, you will know where the houses and planets are placed based on your time of birth. If you decide to enter them into the blank chart (figure 7), you will get a different kind of energy from learning this way, and you will know the personal direction for each of your planets.

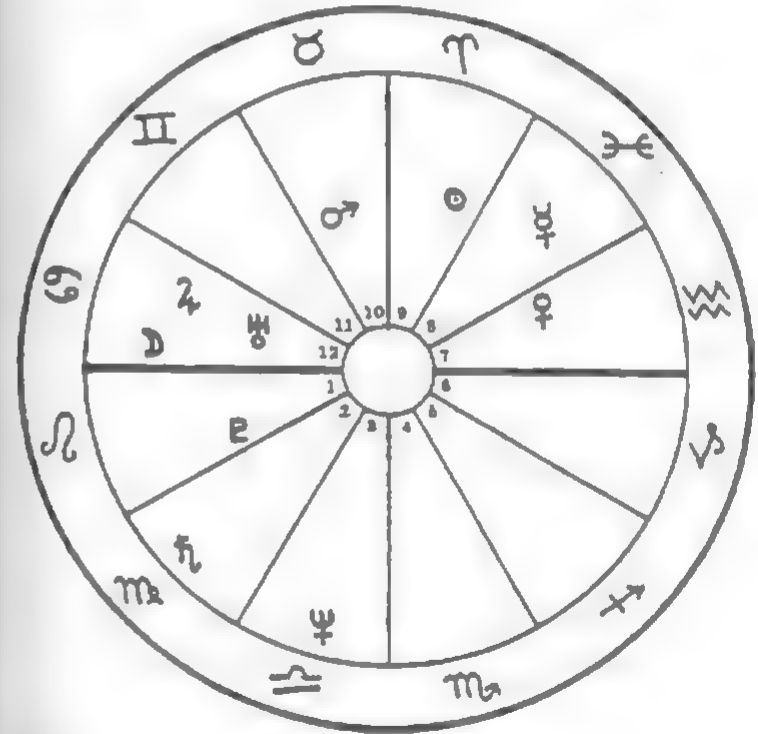


Figure 6. Example birth chart.



## AIR

Symbol: ○

Magickal direction: East

Magickal weapon: Sword

Time of day: Dawn

Time of year: Spring

Zodiac signs: Libra, Aquarius, Gemini

Keyword: Communication

Association: Thinking

Cabbalistic world: Atziluth, the world of origination and creativity

Tarot cards: The suit of Swords

Personal planets ruled by the Sword (Circle appropriate planet(s) from your birth chart.): Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto

## FIRE

Symbol: △

Magickal direction: South

Magickal weapon: Rod or Wand

Time of day: Noon

Time of year: Summer

Zodiac signs: Aries, Leo, Sagittarius

Keyword: Direction

Association: Being

Cabbalistic world: Briah, the world of creation and the emotions

Tarot cards: The suit of Wands

Personal planets ruled by the Rod (Circle appropriate planet(s) from your birth chart.): Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto

## WATER

Symbol: ☽

Magickal direction: West

Magickal weapon: Cup or Horn

Time of day: Dusk

Time of year: Autumn

Zodiac signs: Cancer, Scorpio, Pisces

Keyword: Receptivity

Association: Feeling

Cabbalistic world: Yetzirah, the world of formation, mental activity, and the emotions

Tarot cards: The suit of Cups

Personal planets ruled by the Cup (Circle appropriate planet(s) from your birth chart.): Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto

## EARTH

Symbol: □

Magickal direction: North

Magickal weapon: Shield

Time of day: Night

Time of year: Winter

Zodiac signs: Capricorn, Taurus, Virgo

Keyword: Actuality

Association: Doing

Cabbalistic world: Assiah, the world of expression and physical fact

Tarot cards: The suit of Pentacles

Personal planets ruled by the Shield (Circle appropriate planet(s) from your birth chart.): Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto

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The personal planetary directions I have just shown you are very important because they are taken from your birth chart, which is nothing less than a map or plan of your inner potential and abilities. These directions are to be used when attuning the Magickal circle and Inner Temple in a personal sense and for any Magickal workings involving you. It is suggested that before you make use of these in the manner described, you should take time to become fully conversant with them. Always remember that these correspondences are only suggestions. They are not hard and fast rules.

Suppose that you were performing a ritual or doing Magickal work concerning yourself. You would open the Magick circle and use the Inner Temple. However, the prime Magickal direction would be changed from the natural to the personal. For instance, if a person had Venus

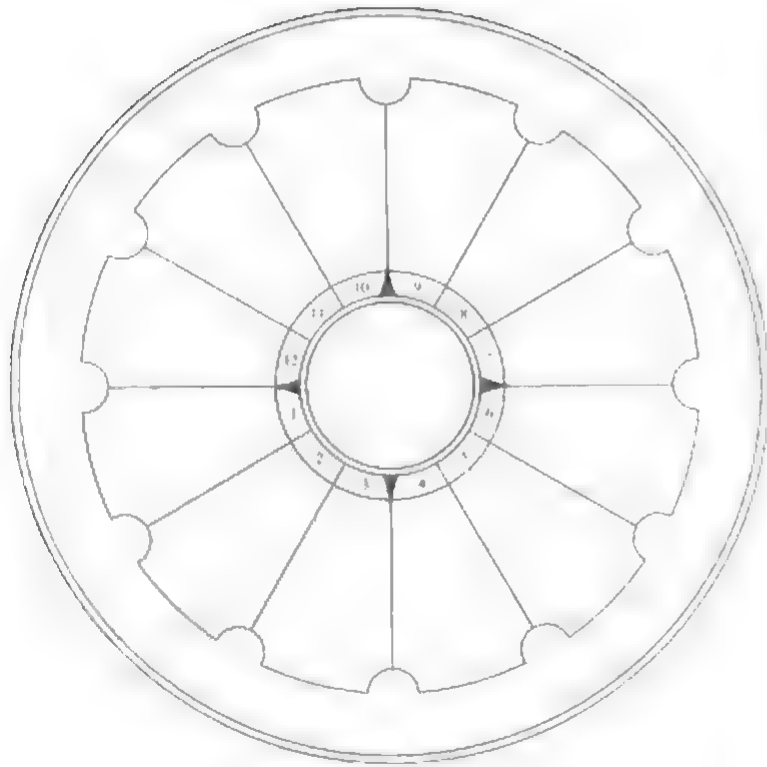


Figure 7. Blank birth chart.

ruled by the element of Fire and the Magickal Rod, then the natural Magickal direction of north would be replaced by south. There are two important points to emerge. First, there is a natural linkage between a planet and its Magickal direction for example Venus—Shield—Magickal north. This, of course, relates to the natural mode of power. The Magickal Shield is the control symbol for Venus using a normal Magickal working. Second, each weapon (and direction) also has a secondary rulership which is determined by the planetary positions in your birth chart, as I have shown you. Some further examples will serve to demonstrate how these are used.

Let us suppose that your Magickal Rod is given as ruling the planet Venus. This means that from a personal point of view Venus should be sought at the Magickal direction of south rather than at the traditional (normal) direction of north. Naturally, the Magickal Rod will replace the Shield as control symbol. Such a working would consist of a temple opening around the personal Magickal direction. In case of confusion, the rule is for general workings, use the normal Magickal direction together with its appropriate control symbol. For personal workings, use the personal Magickal direction with its appropriate control symbol.

# PLANETARY MAGICK

In this chapter we will discuss the planets and their use in Magick. As with the elements, there is lots of confusing and often inaccurate information, and all too often, students accept it without thinking. So before moving on to what the planets really mean, we ought to clear up a few misunderstandings:

1) Remember the previous discussions on God-names and handed-down ideas. The golden rule is: do not say or do anything which you do not fully understand. In the final analysis, it is far better that you use your own ideas and risk making mistakes, rather than accept superstitions and try to make them work. If anything from the past or from some other Magickal worker is of value to you, you will eventually discover this. Look at the words of others then think about these things.

2) You will often hear that the planets rule such and such, or have some kind of influence over this and that. This is not true, the planets do not rule anything. For instance, the Sun is said to rule the heart. Now, to presume that a burning ball of hydrogen gas some ninety million miles away can exert some kind of strange influence over what is after all a muscular pump is, on the face of it, rather silly; yet thousands of people actually believe this. The word *rule* is only a convenience and what is actually implied is that there is a similarity between the nature of the Sun and the heart, either in its outer state or as a symbolic idea.

Rather than say all this, it is much easier to say that a planet rules something.

3) The same may be said about planetary energy. Again this is a convenient term. The planets do not emit energy which then affects us here on Earth. This is nonsense. *Planetary energy* simply means that type of energy that appears to conform to the nature of the planet. For instance, the energy of Mars is, like the planet, powerful, energetic, driving, assertive, and it gets things done. Always treat planetary energies like this. Get to know the "nature" or the "feel" of the planet. This way you will soon find it easy to contact and direct whichever planetary energy you choose. A dozen God-names, forty-five minutes of conjurations, and a bucket full of incense will not guarantee results. Knowing the nature of the planets will!

4) There are two distinct ways of working with these energies; one is in a general sense, the other and far more important, is in a personal sense. In other words, discover what the planets mean for you, as opposed to what the planets mean in their own right. Both approaches are perfectly correct, but the use of the personal approach will get far better results, as you will see later on. However, before we move on to this, let us look at the general considerations of planetary energy in relationship to practical Magick.

The planetary scheme is designed to make Magickal work easy, by helping you to relate energy to everyday life in a special way. You will remember that everything contains energy and that by changing the pattern of that energy, we get a different physical object or result. To try to understand the enormous complexity of creation as it stands would be asking far too much of any human mind. What we need is some system of breaking creation down into more manageable proportions, and this is where the planets come into the picture.

The planets are a scheme of classification under which we can place everything in creation. The theory of classifying in this way is termed *the doctrine of signatures* or *the doctrine of correspondences*. Basically, this means that everything in creation responds to a specific planetary energy. If you know which energy "rules" a certain object or event, then you know which planetary energy to use in order to influence it.

For instance, the Sun rules healing so if you wish to alleviate some complaint, you use solar energy. Bear in mind that nothing is ever as clear-cut as this; there are always other factors to be taken into consideration. Generally, however, the theory works extremely well. Numerous works have been published that attempt to give lists of everyday items and their ruling planets. In the main, these lists are confusing, contradictory, and at times, completely inaccurate. Do not accept everything that you read as being accurate—it is not!

Remember again the golden rule of Magick: do not do or say anything that you do not fully understand. The same goes for supposed lists of rulerships. Do not accept anything that you have not thought about. Think about these things, then decide if they are valid or not. In most cases you can get along without these lists anyway. Gradually you will learn how to make your own, based on your requirements. All the important rulerships will be given to you in this chapter and in the practical part which covers your personal planetary attributions and tells you how to use these to your advantage. The planets are the heart of any Magickal system. The more you get to know them the better will be your Magickal work.

It is a good idea to read about the planets in astrology books in addition to doing practical work. The one thing that you have to get to know is the "nature" of the planets. This more than anything else will assist your Magickal endeavors. Here are some ideas that will help you in this understanding.

There are seven traditional planets—the days of the week are named after them. These are: the Sun, the Moon, Mercury, Venus, Mars, Jupiter, and Saturn.<sup>1</sup> In recent times, we have discovered three more and these are: Neptune, Uranus, and Pluto. Despite the narrow-minded outlook of certain people, you will need to use all ten planets if your Magickal work is to be fully effective. Let us now look at each planet in turn starting with the Sun. The Sun is at the center of our solar system; everything revolves around this point of light and power. It sustains life by giving out light and heat, dictating the seasons of the year and the growth of plant life. In Magick it also represents the center—the center of our being, our inner self, and our potential. It stands for perfection, harmony, balance, and power. Solar energy is used in healing disease. Disease, after all, is a condition of unbalance. Solar energy is used to restore this balance, thereby healing the disease. Any situation that requires a restoration of harmony will respond to solar energy; its color is gold or yellow, and its metal is, of course, gold, itself.

The Moon is receptive; it has no light of its own. It reflects the light of the Sun. From a personal point of view, it governs our responses, habits, and mannerisms. In addition, it also rules our memory, psychic receptivity, and astral experiences. Both the Sun and Moon have long been the subject of rituals and speculation. The Sun is seen as the Father, the Moon as the Mother. Their effects are obvious on the physical Earth. The Sun controls the seasons and the Moon controls the ebb and flow of the sea. All fluids have an affinity with the Moon, hence the use of Moon phases. There can be no doubt that these tides (or phases of the Moon) do exist and have been used in Magickal

work for a considerable time. For instance, it was always considered that rituals were generally more effective during the waxing period, while the waning period was best used for meditation or banishing unwanted things. There is some truth in this, but you are advised not to make this a hard and fast rule. Natural tides of energy do exist, not only from the Moon, but from all the other planets as well. If you know when these occur, you can use them to great effect. However, in the final analysis, any ritual performed with determination and with confidence in one's abilities will succeed regardless of cosmic tides. You will be shown how to use the tides later on. Do so, but do not be ruled by them. The color and metal of the Moon is silver, although it is possible to substitute the color violet.

Mercury is the nearest planet to the Sun and the quickest moving planet in the solar system. Quite naturally, it is associated with speed and movement. It has a particular affinity with the mind, with quick thinking, alertness, and wit. All these are Mercurial. Mercury is also a healer, but, in this case, through the use of surgery and medicine. It is not through accident that the emblem of the medical profession is the caduceus of Hermes, Hermes being the equivalent of Mercury. Hermes, as mentioned previously, has also given his name to a particular branch of Magick which deals with ceremonial and mental concepts—the Hermetic arts. These largely appeal to those who use thinking as their prime motivation in Magickal work. The color of Mercury is orange, the metal is, of course, mercury itself or as it is sometimes called quicksilver.

Venus is the planet of love, beauty, and peace. It governs your personal magnetism, or the ability to attract. This attraction is not restricted to members of the opposite sex. Venus attracts all, for desire is Venusian; and the power of desire is perhaps the most potent force humans have. Cultivate a desire for something and it is bound to be attracted to you. Such is the power of Venus. By *desire*, I do

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<sup>1</sup> The Sun and Moon are not planets, as we mentioned in the last chapter; we shall refer to them as such to make our discussion easier.

not mean hoping and wishing or other unproductive ideas, I mean desire. In matters of affection and love, desire is obvious and easily aroused. It is not as easy to apply this to an inanimate object, like a car; yet if you care to try this branch of Magick, you will find it most effective. Venus rules the emotions, and the Magickal use of the emotions is termed Orphic Magick, as previously mentioned. Music, scent, dancing, and the arts are all ruled by Venus; the metal is copper, and her color is green. In truth, none of us are totally Hermetic or totally Orphic—we are a balance of the two. We have to find out how much mental and emotional content to include in our rituals. Try whatever appeals to you after due consideration and strive to find a good balance between the two. Practice and searching will eventually help you to find that balance. Complex formulas and accurate planning may be right for one person, while scent, music, and color may appeal to another. Only you know the correct proportion; leave no stone unturned and move toward those things that attract you.

Mars is the planet of war, so they say. It is a safe bet that given energy, the human race will misuse it and then hold the results up as the accepted norm. War, killing, destruction, and other negative tendencies have no place in reality, let alone in Magick, so let us forget about wars and strife and look at the real energy of Mars. Mars represents a person's driving force; it is the energy that motivates a person into action. Mars gets things done—it pushes aside obstacles using determination and strength. All acts of bravery and daring are governed by Mars. Its metal is iron and its color is red.

Jupiter, like Venus, is often considered to be lucky or fortunate. This is perhaps stretching the point somewhat. Jupiter represents expansion and opportunity. These may, at times, seem lucky but only due to the fact that new horizons have opened up and restrictions have been lifted, thereby bringing in optimism. Jupiter gives us scope for

expansion and gain. It is the planet of joy, abundance, joviality, deep thinking, and kindness. Its metal is tin and its color is blue.

The opposite side of the coin is Saturn. Saturn is often mistaken as the planet of death, but this is untrue. Saturn represents restriction, limitation, and consolidation. Saturn slows things down and encourages patience and steadiness. Saturn is also the planet of time; we should always remember that uncontrolled expansion is not good, we need to apply the brakes to retain control and Saturn is the planet of control. Either we control its energy or life is likely to restrict us. Fittingly, its metal is lead and its color is black.

Uranus is a dynamic planet. It rules electricity and magnetism and in humans, it governs our intuition. Uranus gives us our independence—our ability to be ourselves. Handled badly it can be disruptive; handled correctly it can produce genius. One of its metals is uranium, which gives you some idea of the type of energy that we are dealing with. Radioactivity can either kill or cure. Its other metal is platinum (though aluminum or zinc may also be used). The color of Uranus is a scintillating white with a touch of electric-blue or preferably transparent-like glass.

Neptune is the legendary ruler of the sea. It is a strange planet which rules drugs, alcohol, or anything that is likely to produce weird experiences. In human terms, it governs our inspirational thinking and our ability to be clairvoyant, or to become aware of matters beyond the obvious. Artistic and mystical pursuits are also ruled by Neptune, its color is pure white or sea-gray. It has no metal. Coral or anything from the sea is useful.

Finally, we come to Pluto. This planet can be destructive or regenerative, depending on use. Pluto clears away all those things that are no longer useful. In any society, there has to be some way of disposing of waste and Pluto

attends to these matters. In myth Pluto, the god, rules the underworld; in our lives, Pluto rules sex, life, death, and the ability to evolve to our true potential. Its color is somewhat vague, the best description is ultra-violet or the brilliant white light that you would expect to see coming from an arc lamp. Its metal is tungsten (iron may also be used).

The descriptions that you have been given are of a necessity condensed and generalized. However, the basic ideas are included. Get to know the planets either by reading about them or by meditation as described later. A look now at the scheme of Magick so far. First we have the Pentagram ritual and the Inner Temple with its central pool of power. At each quarter we have a doorway through which the power flows, and finally we have the means of controlling the power in the four weapons. Your Magickal practice has brought you to the point where you are using this scheme. Now we must extend the process to include all the important planets.

You may think that this is complicated or time consuming. It is not. In fact, very little extra work is involved. Let us just look at the scheme in a different light for a few moments. A fair comparison would be to imagine that energy is similar to a network of radio stations all broadcasting at the same time. Without a receiver, you would be unaware that the broadcasts ever existed. With a receiver, you have a whole world at your fingertips. The radio frequencies—longwave, mediumwave, shortwave, and VHF—equate to the four elements. Already you can be selective; you can exercise choice. Within each waveband, you will find the broadcasting station. All you have to do is tune the receiver by turning the knob. The planets are the equivalent of this tuning. As a radio station you would select a frequency and a waveband, and then you would broadcast.

So it is with Magick. First you decide what you want, then you choose the planetary energy. Finally you raise

and direct the power to its target. So how do we do this? The answer is quite simple—we include in the ritual anything that is also ruled by the planetary energy that we intend to use. For instance, if we were using the Sun, we would include the color yellow or gold, and if we could afford it, something made from gold. You need not stop there. You can work in other things such as incense, in this case frankincense; flowers that are ruled by the Sun, such as the sunflower or marigold; and even the geometric symbol of the six-pointed star or cube. Work these into the ritual. Color is the easiest—use yellow or gold colored altar cloths, drapes, or candles. A similar colored robe, cord, or sash may be worn. All these things help the conscious mind to attune to the planet. However, we must not forget the inner work in the imagination—this is most important.

For your information, here is an example of a ritual using the Sun. Having decided the intention—let us say healing—we now have to plan our ritual. The timing of rituals will be discussed later in this chapter, but for now, we will assume that this has been worked out. The amount of equipment that you use must obviously be governed by what you can afford and how much space you have. Do not assume that you have to spend a lot of money on all these things. There is no need for this. However, the laws of Magick state that the more you put in—the more you get out. So give of yourself and put some enthusiasm and thought into each ritual. Do not do the job halfway or cut corners; it is just not worth it. You will only waste your time by doing so.

Think, plan, and take your time, then buy those things which you need or with a little ingenuity, make them yourself. If in doubt, go back to the previous chapters. There are lots of ideas contained in these, particularly the chapter concerned with the Magickal temple. For your guidance, a list of more planetary correspondences is included with this chapter. Use this list to help plan the ritual.

Planning and performing rituals is similar to staging a play. You need somewhere to work and you need props. Starting with yourself, you need something that will do as a robe. The best plan is to obtain a robe which you feel is "you," then vary this by using sashes or cords in the right planetary color, or if you can afford it, have a different robe for each planet. Jewelry is also a good idea; you can obtain inexpensive rings in all the planetary colors, or alternatively, you can use pendants. Anything which helps you feel different and at the same time uses the correct correspondences is worth the time, effort, and expense.

For the temple, in the case of this ritual, you would use yellow or gold. A yellow altar cloth edged with gold would look really impressive. For all the rituals, you could buy (as I did in my early days) an enormous piece of white cotton and cut it into squares about 24 inches by 24 inches, which can be hemmed, and then dye them in all the different planetary colors of gold, silver, red, blue, white, violet, black, orange, green (emerald), gray, and all the colors of the elements: red, yellow, blue, and green (dark). Or, even simpler, you can use a white altar cloth with appropriately colored strips of cloth. The geometric symbol can be drawn on a card and can be painted in yellow or gold. This can be put in some conspicuous place—usually in the center of the altar or on the quarter facing you. If you really wish to be impressive, use six gold or yellow candles. For incense either burn frankincense or obtain a good quality solar incense from a reputable supplier. Music can be a problem. If you are familiar with classical music, well and good. If not, use the ideas concerning music mentioned previously.

The stage is set, and you are robed. Now follow the procedure given previously. Spend some time relaxing. When ready, open the temple as described. I will now give some very important additions to the opening formula. Remember that you are dealing with solar energy, so the color is gold or yellow.

Direct your attention above your head to the upper point in the Inner Temple and see the lamp above the pool. It has changed to the symbol of a crown. See the crown/lamp beginning to glow with golden light. Let this get brighter and brighter, and then see this light pouring downward toward you. Direct your attention to the elemental doorways, starting at the east. See golden light pour into the temple through this doorway. Do this with the other three doorways in turn. As the light increases, see this play on the surface of the central pool. At this point, impress the symbol of the Sun on the surface of the pool and then invoke the power. Then be seated or remain standing if you wish for the inner work which follows.

Have your music playing. Remember now your intention and imagine this thought going into the pool. See the pool start to react by turning from still water into a fountain of power and colored in a golden yellow light. Direct the power through each of the elemental doors by using the weapons. See the power pass through the doors, then imagine it healing the afflicted person—be this someone else or yourself. If your music should finish before you have completed, it is of no consequence. Carry on for as long as you like. At the conclusion of this inner work, see the doors closing and the waters returning to normal.

Stand up and close the temple. This is done by simply reversing the procedure. Whereas the opening should be a slow and gradual process, the closing may be done more quickly. Do remember that it is just as important and should never be omitted. At conclusion, leave the temple or workroom and make your notes. To make the ritual even more effective use the bowl and water as previously described. You will notice that we have introduced some new concepts into the ritual—we have changed the pool into a fountain and we have used a new symbol, a crown. A useful variation may be used here; imagine that the crown has ten jewels set into it (one for each planet). If us-



ing a lunar rite (Moon) see a silver jewel begin to glow. For a Mars rite, this would be modified by using the correspondences of Mars; for example, when directing the attention to the upper point (crown), see a red jewel, use red light in the pool and fountain, and so forth.

Regular practice with this simple idea will prove to be particularly effective as your subconscious mind will soon accept the idea. This gives two possibilities for Magickal work—one, keep the pool static if you wish to use it for meditation or contemplation; or two, turn it into a fountain if you wish to use power to achieve a physical result or if you wish to experience and meditate on the energy itself. As usual, it is the simple approach that is most effective. There is no need for long-winded invocations when dealing with energy, as words mean nothing to the subconscious unless you put a lot of effort and feeling into them. Far better to use the imagination in the way I have described. Your list of correspondences can be extended in two ways: one is to read books and then adapt valid ideas; the other is to meditate on the planet itself.

Meditation rituals are usually quite informal and you may dispense with some of the trappings, using only the basic essentials. Again it is up to you as to how little or how much you use. Only trial and error will solve the issue. For a meditation on a planet relax, then open the temple as before. In your imagination, see the pool change to the appropriate color and let the light fill the Inner Temple. Look deeper into the pool or allow impressions to come into your mind. You can use some meditation music or the music you have been using for your pool—the choice is yours. Look around the Inner Temple to see if anything has changed, or, better still, go through any of the four elemental doors to see what lies behind these. The symbols of the planet or the geometric shapes may also be used. See these on the pool or on the doorways. The use of symbolology in this way can only be beneficial.

Not only do they aid meditation and contact with the correct energy, they also help you to build up the Inner Temple in a way that is correct and personal to you. Another useful method would be to use the Inner Temple exercise as a vehicle for meditation, by varying the color and symbols once you reach the point where you gaze into the pool. At conclusion, write any impressions in your notebook for future reference. Meditations are a useful way of attuning to the appropriate planetary energy. The more you work with the planets, the more you practice, the better the response and the more certain the results on a physical level when you decide to use the power. There are two distinct ways in which you can use the planetary energies. Both will work, but one is far more effective. Up until now you have been given the general attributions of the planets. However, by examining your birth chart, it is possible to give you much more valuable information in the form of your personal planetary rulerships.

Let me explain. Your birth chart is a map of the heavens at the time of your birth. It is also a plan of your potential. Without going into complex astrological considerations, it will suffice to say that the position of each planet in your chart is of immeasurable value to you if you know how to extract this information. Fortunately you do not have to learn astrology in order to do this. I will show you how, and the information is given to you in this chapter. Every planet has its own distinct nature and attributions, and these are usable in a general sense as discussed previously. For instance, the Sun rules healing, Venus, attraction, and so on. However, in your birth chart and in life itself, every area of your life will be ruled by one or more planets. If you know which of these planets rules a certain area of your life, you can control that area by using the appropriate planetary energy.

For example Venus is generally considered to be the planet of money. In human terms, that means your ability

to attract money. However, it is almost certain that a different planet rules money in *your* chart. It could be the Sun or even Saturn. This may seem strange at first and somewhat contradictory, but do remember that we are dealing with your personal contact with the planetary energies, as opposed to the general rulerships which you have just been given. Believe me when I say that this system of personal planetary rulerships is far too old and far too accurate to be ignored. It does work even though it may appear a little off the beaten track.

In order to calculate your own personal ruling planets, you will need a copy of your birth chart. Having obtained your birth chart, you will find that the chart is divided into twelve equal segments. These twelve divisions are known as houses. You will notice that some of the houses in your chart contain one or more planets and some houses will have no planets. You will also see that each house has a zodiacal sign attributed to it. In this chapter, you will find a space provided for you to enter your own personal ruling planet(s) (see Table 3 on pp. 166-169). If you do not wish to write in the book, then simply write these down on a separate sheet of paper.

House one is governed by Aries. It makes no difference where Aries is in your chart—it still governs house one and the same applies to all other zodiac signs respectively. They still govern their natural areas. Now, find Aries in your birth chart. Look at the house that Aries rules. There will either be one or more planets in this house or as I have already said, it may even be empty. These planet(s) “rule” this area of life for you. Write them down in the space provided in the paragraph titled house one, Aries (see table 3). Looking at the example birth chart (figure 6 on page 145) you will see that the ruling planet is the Sun. Next, find Taurus in your birth chart. Which house is Taurus in? Once again write down in the space provided the planet(s) that you find there. If you locate Taurus in figure 6, you will see that Mars is the ruling planet.

Continuing in a counterclockwise direction, the next sign is Gemini. Locate this house and the planet(s) if any, and write the planet(s) down in the space provided. If you look at figure 6, you will see that this house is empty. Find each house in turn in the list headed Personal Ruling Planets. When you get to the final house, which is house twelve—Pisces, see if there are any planets in this area. When you reach this sign, you will have completed your list of ruling planets. In our example chart, you will find Mercury is in the sign of Pisces so it rules that house. Mercury is also in the eighth house in our example chart (figure 6).

So there we are. Table 3 lists the qualities of the signs and I have gone around the birth chart listing the ruling planets for each area. Obviously it is impossible to cover every contingency, every avenue in someone’s life, and usually I have to generalize. If you fill in the table as I have asked you to do, you will get more insight into your own energy.

With regard to the planets, let us see if we can get something like a common sense basis for understanding and using them. You will find that the planets have been set out in an easy-to-follow way and you have been given directions on how to work these out for yourself. You can see which planet(s) to work with for a particular area in your life, and should use planetary energy as it applies to you in your own birth chart. If, however, you do a rite on someone else’s behalf, then obtain the birth chart for that person and use the energy that applies to his or her particular problem. Do not hesitate where other people are concerned. You may damage your chances of getting what you want. When you do include or use other people to get what you want, you will notice how they also benefit in unexpected ways.

Planetary energy is there to help, but when it comes down to getting results, ultimately it is up to you, the oper-

Table 3. Personal Ruling Planets

House 1 (Aries ♈)	Planet(s) <u>4♃♁</u>
Personality—your character. Appearance—the way you do things; the way people see you. Your self-confidence. Manners and, in some way, health.	
House 2 (Taurus ♉)	Planet(s) <u>♃</u>
Finances—the money you earn; the money you have in the bank. Bank balance, possessions, land, leases, and, to a certain extent, feelings.	
House 3 (Gemini ♊)	Planet(s) <u>♃♁♂</u>
Mental interests, your conscious mind. Your ability to communicate with people, to a certain extent mental stress, which is also alleviated by using the planet/s in this house. Communication, mail, brothers and sisters, books, transport, speech, self-expression.	
House 4 (Cancer ♋)	Planet(s) <u>♃♁</u>
The home and your immediate surroundings, parents, houses, land. All home related subjects.	
House 5 (Leo ♌)	Planet(s) <u>♃♁♂</u>
Creativity and anything which causes pleasure; hobbies, games, holidays, children, speculation, lotteries, sport, love affairs, pets, fun.	

Table 3. Personal Ruling Planets (continued).

House 6 (Virgo ♍)	Planet(s) <u>♁</u>
Your work and your general health and any short term illnesses. To improve your health, for instance, look to the planet/s found here. Working environment, subordinates, employers, businesses.	
House 7 (Libra ♎)	Planet(s) <u>♁♂</u>
Personal relationships—deep relationships and partnerships, not casual friendships or acquaintances. Partners, business partners. Also your open enemies because even open enemies are a form of relationship. For instance, when dealing with someone who has decided to cause you a lot of problems, use the Magickal approach, because these energies work on subtle levels and can alleviate the problems without any physical effort whatsoever.	
House 8 (Scorpio ♏)	Planet(s) <u>♁♂</u>
Positive Magick and the mysteries of life and death—these are ruled by this planet. This is also a financial house, but deals with money that comes indirectly through business partnerships, through someone you work with. Money from unexpected sources, for example wills, tax rebates, insurances, legacies. Money that comes in from another source other than the money you directly earn. Attitudes toward death and afterlife.	

Table 3. Personal Ruling Planets (continued).

House 9 (Sagittarius ♐)	Planet(s) <u>♃</u>
This house rules your deeper thinking mind, the theosophical side of yourself, religion, belief patterns, long-distance communication, holidays. News from afar. Anything which expands the mind. Education and intellect, travel, dreams, mental exploration, foreigners.	
House 10 (Capricorn ♑)	Planet(s) <u>♄</u>
Career, your ambitions, the way you project yourself out into the world and the way in which the world looks and sees you. Profession, status, attainment of goals. Responsibilities, personal image.	
House 11 (Aquarius ♒)	Planet(s) <u>♅</u>
Your hopes and wishes—the broader hopes and wishes as opposed to the personal ones felt in the fifth house, Leo. These are the greater issues, the things we keep deep inside ourselves, things that we would love to have happen. Acquaintances, clubs, social life, friends, and societies.	
House 12 (Pisces ♓)	Planet(s) <u>♆ ♃</u>
This is an extremely important house because it rules the subconscious mind and the planet(s) which is(are) responsible for contact with the subconscious. The subconscious is capable of anything; this is your personal doorway to that power. Meditations on this planet(s) will be extremely fruitful. This house also rules hidden limitations—the things that prevent us	

Table 3. Personal Ruling Planets (continued).

from apparently making any progress. Some people would put this down as karma. Karma is nonsense. We all make our own restrictions by inadvertently misusing energy. Our personal restrictions, long term restrictions, even chronic illness, all come under the twelfth house, Pisces. To free yourself from these restrictions, to find your true potential, use the ruling planet(s) of the house. The twelfth house is also a Magickal house—it deals with psychometry, psychism, mediumship, astral travel, meditation, deep trance states and so on. The subconscious mind, hidden influences, private life.

ator. Using Magick is like getting better after an illness; you will not get better if you do not want to, or do not believe you will. Trust yourself—use your intuition. It cannot let you down.

As you gain experience and learn to work with the planets, you will form the keys to discovering your inner potential and inner problems. For example, if you had any planets that were in difficult aspect—for instance, you might have the Moon square to Mercury—you would deal with both of these planets on meditative levels to discover the truth of the matter.<sup>2</sup>

There is no such thing as compulsion. Just because you have a difficult aspect in your birth chart, it does not mean that you have to put up with the negative aspects of that particular configuration. We can always change our mind; we can always adopt a different tack, a different thinking pattern. Remember that peace equals power—the

<sup>2</sup>When two planets are at an angle of 90 degrees they are said to be square each other—an aspect which is not considered beneficial.

more calm you are, the easier it is to think and the easier it is to control. At first, it is a constant battle with our own conscious thoughts and the changing, shifting images and uncertainties. The trickiest parts of most birth charts are the difficult aspects. I will give you some examples: Let us say you have the Moon square Mercury, which would indicate much changing of your opinions, difficulty in controlling the imagination, or keeping it on track. You would also tend to have difficulty in controlling emotions—they will be likely to flit about all over the place. Also let us say you had Venus square Uranus, which would tend to cause a lot of break ups with a lot of people, and sometimes with emotional outbursts, stress, and perhaps a bit of mud-slinging. Venus rules togetherness, Uranus rules independence and when in a square aspect, you will often feel a clash between your need for togetherness and your insistence on being your own person.

These are the mundane possibilities if left unchecked. No one is ever stuck with these things. By learning about all the planets in your own chart, by meditating on the planets, by studying the aspect itself, by working constructively with the two planets, gradually you take control. Then these difficult traits of an aspect disappear. It is a long process. Nothing can be done in a great hurry; everything is a slow and gradual process.

Some people are lucky with their planets; sometimes they are fairly scattered. Other times they can be all bunched together in two or three houses and this of course leaves a great deal of houses empty. You can overcome this by either using the birth chart as a map for planetary rituals, or by using whatever planet happens to be in a particular house that covers your intention at the time, and it is this idea I will discuss and show you now.

Now if you do have more than one planet in a house, the question is which is the best planet to use for the intention, or which is the primary ruling planet? In other

words, which is the one you should use to obtain the most favorable results? With regard to this, two or more planets in a house is a good thing, because it means you can use either in relation to the work you are doing. I feel that to pick one is limiting your potential and indicates some sort of prejudice against the one(s) you are not using. If you must pick one, then choose that which was well-aspected, or use whichever has the energy most likely to serve you best for the intended purpose. This is most difficult to explain, but I will try to give you an example from a hypothetical birth chart.

Supposing we were to find that a certain birth chart had, for instance, in house ten, Capricorn (career), four planets. The four planets will be the Sun, Mercury, Mars, and Jupiter. We will say that out of the four planets, Mercury was well aspected and Jupiter had difficult aspects. How could these be properly utilized for maximum effect. In this particular example of a birth chart, Mercury is the best aspected, so for general career purposes you may think that this planet should be used, but that is not the case. The planets in the system stand for different things and I will try to illustrate this.

Mercury would represent this person's academic side; this would indicate perhaps that he or she has qualifications of some sort.

Jupiter would represent expansion and beneficence. The person may have made fortunes through his or her work, but because Jupiter was not well aspected, the negative side may have caused this person to be frivolous, plunging money into projects that have fallen through, or being wasteful—perhaps even wasting qualifications.

Mars represents drive and ambition, and this might indicate the person would be on the go all the time. Perhaps he or she would make do with only four or five hours sleep and for the other twenty or so hours per day he or she would work, work, work. Even when he or she should be

relaxing, he or she cannot be still or forget work; always on the move, even though sometimes this may seem to be in a relaxed fashion. Negative Jupiter would produce the tendency to laze around and get fat, but the Mars trend would keep up the momentum to keep moving.

The sun represents popularity, fame, success, fortune. Now this combination could inevitably impel the person into public view, into the public eye. Perhaps nothing important would come out of the career for a few years, because of these planets all being grouped in house ten, but there may be a build-up, an inevitability. A career in public view may indeed be inevitable. This could be pushed through with ritual work to produce more rapid results.

Now I hope you can see the pattern in this example. Include all the planets—they do, after all, move around the houses, which gives you ample opportunity to use any of them that you like. I will now show you another method of using the planets. This is a very good method, especially if you have a lot of houses empty in your birth chart.

I will just return briefly to the subject of difficult aspects, rectifying problems and so forth. By knowing that a planet has difficult aspects, you are rectifying the problem. For instance, by knowing that Jupiter has difficult aspects in our example house ten, you would know what causes the compulsion to be lazy or waste time, money, or energy. This can be kept in check. You can control it—be unyielding. At least by knowing what is causing problems you can exercise tolerance, understanding, and avoid the pitfalls. There need not be problems. There is not much else you can do. After all, if a planet is going retrograde, you cannot make it go forward again.<sup>3</sup> You have to sit it out. For example, when Mercury goes backward (goes retrograde),

<sup>3</sup> Because the Earth and planets are orbiting the Sun at different rates of speed, a planet sometimes appears to be moving backwards when another planet overtakes it. In astrology this is known as retrograde.

letters get lost, postal strikes are likely, telephone communications break down. By looking ahead, by checking in your ephemeris, you can see when the planets are going to go retrograde and therefore sort out all important things before the planet turns back.<sup>4</sup>

As you now know, there are two methods of using the planets, first, using the planets for a general use, and, second, using the personal ruling planets for your own use. As I have already said, some people are lucky with their planets; sometimes they are fairly scattered; other times they might be all bunched together in two or three houses. Now this may pose a problem because all the other houses are empty. This could restrict the use of many of your areas of life—for example, suppose you wished to perform a ritual using house two (Taurus) and you found you did not have a planet in that house. How would you overcome this problem? I will now explain with a hypothetical example a second method of using the planets for personal use.

Let us say that you were not having much success. Success in what? If it were career, you would look at house ten (Capricorn), but if it were obstacles that you could not fathom, some sort of block that was beyond your vision or comprehension yet was standing in the way of all your successes, it would be in the twelfth house of Pisces—the house of the subconscious mind—where you would seek a cure.

Let us assume the problem area is unseen obstacles and use Pisces. I suggest you do a ritual or series of seven rituals starting when the Moon is waxing to full if possible.

<sup>4</sup> An ephemeris contains all the necessary information for casting a birth chart and is also a complete aspectarian with mutual and lunar aspects. Yearly ephemerides are published by W. Foulsham & Co., Ltd. Yeovil Road, Slough, Berks, England; New York, Toronto, Cape Town, Sydney; American readers can purchase ephemerides in most astrological bookstores. The most popular ephemerides are published by ACS Publications, Box 16430, San Diego, CA, 92116.

The reason for this is that I find rites between a New and Full Moon to be more successful. Now looking at a general aspectarian,<sup>5</sup> let us say that we find the next planet to pass through the house that Pisces is ruling is Jupiter. So Jupiter is advancing in Pisces. Start the ritual while Jupiter is in Pisces or three days before the planet reaches the house, climax the rites while the planet in question is still in the house, and then tail-off the ritual after that, as if your goal was realized. I will show you how later.

You have your correspondences so you can figure out which direction to work, which color, and anything else you want to incorporate into the rite. You must establish what you want in your mind, and whether or not you want these obstacles revealed to you, or whether you just want to be rid of them. Personally, I would go for a revelation and face it head on. After all, the problem must be there for a particular reason and it may not be an obstacle once you know what it is. It is probably more beneficial for you if you can assist the hindrance to achieve its goal, rather than eliminate the problem completely without knowing what it is, then finding the hindrance was really a blessing in disguise.

You honestly cannot fail but do not expect immediate results. Results often come in the most unexpected ways, when the problem is not even on your mind. In fact, once you start the rites, you should free the problem from your mind—let it go out that western doorway. It can be quite comical when realization dawns on you; the simplicity can make you feel like an utter fool. Remember that the example we are using is not for the personal planets in your

chart, but for planets moving by transit into your Pisces or twelfth house.

Often this second method works better than the personal planets. For instance, if Pluto were your planet for Pisces, this planet, being stuck in Scorpio for a couple of years, is not much good to you since house eight is the house of Magick.

Let us consider what we have done so far:

- 1) We have an intention and we have selected the area which governs this.
- 2) We have used the planet which is in that house. If there is more than one planet in the house, then use the planet that is best suited to your needs.
- 3) We would start a series of rites on a particular day because of the strength of the Moon and what it was doing during the time of the planned rite.
- 4) If you are going to do a series of seven rites using a planet, then time it so that the planet is in the particular house ruled by the correct sign you are using by about the fourth or fifth rite. That way you are climaxing the rite while the planet is in the concerned house. Otherwise you will just have to make time to do the rite while the planet is in the house ruled by the astrological sign of your problem. The Moon travels around the zodiac every month making every aspect to every planet. If you are going to do a series of seven rituals using the Moon, then time the Moon so it is in the particular sign and house you are using by about the fourth or fifth rite. This way you are climaxing the series of rituals while the Moon is in the concerned sign and house. Otherwise you will just have to

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<sup>5</sup> Llewellyn's *Daily Planetary Guide, Astrological Calendar and Moon Sign Book* contains a general daily planetary and lunar aspectarian. In England *Prediction* magazine contains a general planetary and lunar aspectarian.

make time to perform your ritual while the Moon is in the house of your intention.

5) In dealing with this second method of using a general aspectarian for personal use, please note that Jupiter was in Pisces, and by virtue of the fact that this is a Water sign, Jupiter power would manifest through Magickal west. If Jupiter had been in the sign of Taurus, it would have manifested through Magickal north and so on.

Perhaps a short course on astrology would do you good. Do not forget that for Practical Magick, you only need a working knowledge of astrology and believe me the best way to get this is by working with it yourself. Make sure you know where the planets are at any given time and observe the effect they are having on your life and your environment. It might help if you have a telematic for each planet and some sort of physical representation you can relate to outwardly. Every little bit helps, as they say. If you choose this course of action, avoid the dreaded theatricals—they do no more than fill you with self-importance.

It should be noted that aspectarians printed in ephemerides and calendars are only useful when dealing with the planets in the heavens for general purposes. They are general and fail to take into consideration one important fact—your personal data. When you have a personal aspectarian prepared, this is based on your own birth data.<sup>6</sup> The effects of every planet are noted for each day of the duration of your aspectarian. Your aspectarian will become Magickal. It will be an exact guide to the planet to invoke or meditate on, and which periods to avoid. Bas-

<sup>6</sup> During the course of each day the planets will make several aspects to sensitive degrees of your birth chart. At these times the psyche is receptive to these energies. The energy flows freely and is therefore usable. A transit forecast is available from Llewellyn's Astrological Services by contacting Personal Services, c/o Llewellyn, P.O. Box 64383, St. Paul, MN 55164.

cally, each day there are certain planets that you can work with; these are shown by the aspects and are suitable for working with directly. Some aspects are best used for meditation and contemplation, but you can, if you so desire, also use them for invocation. All these things are based on your birth chart and not on general aspects that are going on in the heavens.

## Planetary Correspondences

### THE SUN

Glyph: ☉

Color: Gold or yellow

Metal: Gold or gold-colored

Incense: Frankincense

Symbol: Hexagram

Magickal direction: South

Tarot cards: Air—6 of Swords; Fire—6 of Wands;

Water—6 of Cups; Earth—6 of Pentacles

Nature of planet: Healing, vitality

### Ritual uses

To gain confidence, fame, gambling success, healing, honor, organizing abilities, pleasure, popularity, speculation, vitality.

### THE MOON

Glyph: ☾

Color: Silver

Metal: Silver or silver-colored

Incense: Jasmine

Symbol: Crescent Moon

Magickal direction: West



Tarot cards: Air—9 of Swords; Fire—9 of Wands;  
Water—9 of Cups; Earth—9 of Pentacles  
Nature of planet: Response

#### Ritual uses

Solving domestic problems, solving emotional problems, self-protection, improving bad habits, insomnia, public dealings, public image. The Moon is connected to all domestic issues and the home, also Magick in general; it rules habits, mannerisms and the imagination.

### MERCURY

Glyph: ☿  
Color: Orange  
Metal: Mercury or brass  
Incense: Storax  
Symbol: Caduceus  
Magickal direction: East  
Tarot cards: Air—8 of Swords; Fire—8 of Wands;  
Water—8 of Cups; Earth—8 of Pentacles  
Nature of planet: Communication

#### Ritual uses

For improving the mind generally; for example, better concentration, ability to learn, better speech, writing abilities. Improving all nervous ailments such as amnesia, anxiety, headaches, worry. Also assists education, interviews, short journeys, all forms of communication.

### VENUS

Glyph: ♀  
Color: Green  
Metal: Copper  
Incense: Rose

Symbol: Rose  
Magickal direction: North  
Tarot cards: Air—7 of Swords; Fire—7 of Wands;  
Water—7 of Cups; Earth—7 of Pentacles  
Nature of planet: Attraction, harmony

#### Ritual uses

Gaining affection, attraction (of people and possessions), increase of earnings, financial gain, social success, money, peace, justice, harmony.

### MARS

Glyph: ♂  
Color: Red  
Metal: Iron  
Incense: Benzoin  
Symbol: Pentagram  
Magickal direction: South  
Tarot cards: Air—5 of Swords; Fire—5 of Wands;  
Water—5 of Cups; Earth—5 of Pentacles  
Nature of planet: Energy

#### Ritual uses

Ambition, courage, self-defense, winning disputes, dealing with enemies, vigor, a person's ability to express through the use of energy and activity, self-confidence.

### JUPITER

Glyph: ♃  
Color: Blue  
Metal: Tin  
Incense: Sandalwood  
Symbol: Equal-Armed Cross or the Square  
Magickal direction: South

Tarot cards: Air—4 of Swords; Fire—4 of Wands;  
Water—4 of Cups; Earth—4 of Pentacles

Nature of planet: Expansion, opportunity

#### Ritual uses

Abundance, affluence, long-distance communication, long-distance travel, higher education, foreign affairs, fortune, investments, luck, prosperity, legal matters, riches, wealth, opportunities to advance oneself in general.

### SATURN

Glyph: ♄

Color: Black

Metal: Lead

Incense: Musk

Symbol: Triangle

Magickal direction: North

Tarot cards: Air—3 of Swords; Fire—3 of Wands;  
Water—3 of Cups; Earth—3 of Pentacles

Nature of planet: Limitation, stability

#### Ritual uses

Business matters, duties, endurance, land, patience, success in chosen profession, property, self-control, all matters requiring stability.

### NEPTUNE

Glyph: ♆

Color: Gray

Metal: None. Coral or anything from the sea

Incense: Ambergris

Symbol: Trident

Magickal direction: West

Tarot cards: Air—2 of Swords; Fire—2 of Wands;  
Water—2 of Cups; Earth—2 of Pentacles

Nature of planet: Inspiration

#### Ritual uses

Imagination and inspirational faculties of the mind, clairvoyance, psychism, crystal reading, divination, dreams, enchantment, telepathy, trances, visions, Magick in general, conscious expansion.

### URANUS

Glyph: ♅

Color: White

Metal: Aluminum or zinc

Incense: Civet

Symbol: Swastika

Magickal direction: East

Tarot cards: Air—Ace of Swords; Fire—Ace of Wands;  
Water—Ace of Cups; Earth—Ace of Pentacles

Nature of planet: Sudden change

#### Ritual uses

Intuitional faculties of the mind; independent action; Magick, astrology, higher intellect, willpower, change, sudden promotion.

### PLUTO

Glyph: ♇

Color: Violet or luminous blue

Metal: Tungsten (iron may be used)

Incense: Peat

Symbol: Phoenix

Magickal direction: West

Tarot cards: None

Nature of planet: Elimination

#### Ritual uses

Complete change, in other words, removal of all that is outmoded to make way for something new. Transformation and transmutation, investigation of life after death, discovery (Magickal secrets), use of hidden forces, legacies, self-purification, spiritual and mental regeneration.

## Using Planetary Energies in Ritual Work

It took me ages to figure out how to apply planetary energies to my work on ritual. It was a matter of trial and error at the start, then suddenly I discovered the method, and it all fell in place. The best way to understand the planets is to "make friends" with them. Find out as much as you can about them and then do a series of rituals dealing with each planet one at a time. In the same way you attuned yourself to the four elements, you will now attune yourself to the planets with an attunement ritual, working through each one starting with the Sun, then the Moon, Mercury, Venus, Mars, Jupiter, Saturn, and then the three outer planets—Neptune, Uranus, and Pluto.

The best time for this ritual is when Mars by transit is forming a good aspect to the planet Mars in your birth chart. It would undoubtedly take a long while to work all these planet to planet configurations using ritual. Therefore you can use any transiting planet which is forming a good aspect to your natal Mars. In case you find this confusing, I will give you an example. Suppose the planet Venus rules money in your birth chart, a good aspect from a transiting planet would help to produce more money in

your life. You have a choice, the potential is there to increase money. Naturally, much depends on the nature of the transiting planet. For instance a Jupiter transit would bring in opportunity to make more money, a Saturn transit will help you save money and consolidate. The important thing to remember is what the natal planet rules, what the nature of the aspect is and what is the nature of the transiting planet. This will help enable you to judge the type and effect of transits. However, if you do not wish to spend time waiting for these special times you can perform a blanketing ritual. This would involve performing a rite every day for ten days, attuning to each planet in turn. As a general guide, it would be best to start a new working or series of rites during the early phases of the Moon, three or four days after the New Moon.

The Magick circle, Pentagrams, and Inner Temple should be opened as normal, right up to the point of changing the pool into the fountain. At this point impress the symbol of Mars on the surface of the pool and then invoke the power perhaps like this: **I now call upon and attune my mind to the unlimited power of Mars.** See the pool begin to glow with red light; see this red light grow brighter and brighter until it fills the whole of the Inner Temple, then spend a period of time allowing your mind to dwell on the fact that you are now attuning and harmonizing with the power of Mars. At conclusion, close down in the customary fashion. I sometimes do not use the pool concept at all. Instead I will use fire color or an enormous glyph. It depends on which energy is being worked. I recently did need a ritual to help out with an impossible situation. Mars was the planet, so I decided that five, fifteen minute rituals were required. Since Mars is Fire and south, I saw the fire burst through that quarter and settle before me awaiting instruction. It was a brilliant red, being typically Mars. I imagined or visualized the intention amid all the Mars energy, then sent it out all the doorways to reach

during the third rite that I knew it was done—it was finished. I got a huge rush that carried me over several days. I always know by this, that somehow the message is received and understood by my subconscious mind, and now I should get on with life and forget it. I still performed the next two rites as I had decided on five, and it provided a good backup. It all depends on planning and organizing really; you need to firmly fix your intention and then have a plan of action and stick to it.

The practical work is quite simple. Work through the ideas of the planets. Meditate on each one, attune to each planet, or decide on certain areas of your life which you are really interested in and develop these by using the planetary energies. Remember that the more practice you put into this, the easier it will become and the sooner you will get to grips with what is your real potential. We are now at the beginning of the stage with the planets where we deal with potential on a much more practical level.

## The Master Ritual

Light central candle.

Opening formula: Pentagram Ritual

Erect the Encircled Cross/Pentagram ritual. The next stage is one of entering the Inner Temple. This may be done by imagining a doorway in front of you, emblazoned on the door is a large six-pointed star, then say:

**Let the door to the Inner Temple be opened.**

See the door open and imagine that you step through this into the temple; see the elemental doorways, weapons, and central pool. Now move to the eastern quarter of the

Inner Temple, at the same time moving physically to your eastern quarter stand and yellow candle. Then say:

**Before me is the portal of Air.**

See door.

**Opening to reveal the Sword of power.**

See Sword and light eastern candle. Then go to the south.

**Before me is the portal of Fire.**

See door.

**Opening to reveal the Rod of light.**

See Rod and light southern candle. Then go to the west.

**Before me is the portal of Water.**

See door.

**Opening to reveal the Cup of plenty.**

See Cup and light western candle. Then go to the north.

**Before me is the portal of Earth.**

See door.

**Opening to reveal the Shield of truth.**

See Shield and light the northern candle.

The main body of work is now carried out.

In front of the altar facing east, say:

**I declare that the intention of this ritual is . . . [state intention] and that I now propose to attune my mind to those energies that are ruled by the Sun. May the solar energies respond to my will, turning needs into reality within the framework of cosmic law.**

Direct your attention to the upper point and see the crown (or the central lamp in the shape of a crown). Imagine that this crown has ten jewels set into it. See a golden jewel begin to glow gradually getting brighter and brighter. Light your yellow or golden candle on your altar to symbolize the power of the Sun, which you have invoked. Then say:

**May those energies which equate to the Sun flow freely into manifestation.**

Direct your attention toward the eastern door and see this energy enter the Inner Temple as golden light. Do the same with the other three doorways in turn. You may at each door say:

**Before me is the power of the Sun flowing through this . . . [name doorway].**

Direct your attention toward the central pool, and impress the symbol of the Sun on the surface then see the pool glow with the same golden light and say:

**Now do I direct the mediating influence of my subconscious mind to send forth this power into the world. May it go forth overcoming all obstacles in order that I may have [state intention].**

See the pool turn into a fountain of golden light. See this flow out through the four doorways and then say:

**Behold the power of the Sun now under the control of my subconscious mind.**

Direct your attention back to the central pool and see your intention achieving its goal. You should now spend some time in positive creative thinking (visualizing), seeing yourself having that which you desire and knowing that this is indeed about to happen. At conclusion, see the fountain revert back to the pool once more, close down and say:

**Let there be peace within this place.**

Closing formula:

Extinguish the eastern candle; see door close, and say:

**Let there be peace to the east.**

See the Sword disappear.

Extinguish the southern candle; see door close, and say:

**Let there be peace to the south.**

See Rod disappear.

Extinguish the western candle; see door close, and say:

**Let there be peace to the west.**

See Cup disappear. Extinguish the northern candle; see door close, and say:

**Let there be peace to the north.**

See Shield disappear.

Move back to the center. See the door, pass through it, and leave the Inner Temple. Let the door close behind you.

Close down the Magickal circle and Pentagrams in customary fashion.

See the Encircled Cross above the central candle fade and disappear, and say:

**Let there be peace all around and within.**

Extinguish central candle.

Finally, make the closing statement and say:

**I now declare this temple duly closed.**

## Chapter Ten

# PERFECTING YOUR MAGICK

This chapter is devoted to getting results and removing the obstacles that prevent results. Let us start by reviewing the scheme of things. There is abundant energy which flows constantly into creation, and we human beings have the distinction of being able to use this energy for whatever ends we wish. Never under any circumstances treat this as a gift from the gods, a gift which may be withdrawn at the whim of such entities or removed by fate. Such ideas are self-limiting and complete nonsense. Energy flows and there is no limit placed on it. In fact the only limits in creation are those we place on ourselves and our environment.

Your contact with creative forces is through your own subconscious mind. Give it an instruction and it will use energy to carry out your wishes. It is almost like having your own genie in a bottle. Nothing is impossible and you can have anything you wish. Now before you start to point out the "facts" and give me an intellectual argument, I want you to read carefully and then think about the ideas that I discuss.

The absolute truth is that you can have anything that you wish. It is also true that you are largely self-defeating. It is this latter fact that causes the problems. Your subconscious mind creates according to the instructions that you give it. Any thought that is accepted or believed will automatically come true. Note that I say "accepted," for this is the secret of being truly creative and channeling power. The very fact that you have problems, ill-health, and lack of any kind is proof of this theory. Creation works both

ways: beliefs and accepted ideas will always activate physically. Look at your own thinking and the way in which you still accept beliefs. When you do, you will be astounded to learn that these are mostly self-limiting and negative. The law is "As you think, so you are," or put another way, "Whatever you believe in comes true."

The heart of Practical Magick is ritual, so we will spend some time looking at this in an effort to improve technique. When you are performing a ritual, your intention should be clear and uncluttered. Plan, think, and if necessary rehearse the ritual, so that there are no snags and distractions that will affect your concentration. When planning a ritual, do not skimp or cut corners. Use as many of the correct correspondences as you need to help focus the mind, such as color, scent, music, and so on. A half-hearted rite performed in a half-hearted way will produce little more than a hiccup in your subconscious mind. You are wasting your time even starting. If you want results, then apply effort. There is no other way.

The whole point of a ritual is to get the cooperation of your subconscious mind. You have to get it to accept a new idea. The whole of your ritual is geared to this end. If you want answers to questions, your subconscious mind will supply them. If you want results, the same subconscious mind will get those results without any further effort on your part. Your subconscious mind has built-in safety mechanisms that prevent it from acting on every fleeting thought, which is just as well or we would have successfully destroyed ourselves a long time ago. Part of this safety mechanism is the inability of the subconscious to understand the spoken word, so you have to use a different language (symbolism) and a different technique.

Fortunately this is not difficult, but it does require patience and practice. When reaching the high point of a ritual, you have to throw the switch that connects the power. Contrary to established custom, this is not done by waving

Pentagrams in the air, shouting words of power, or, in the extreme, slaughtering a few cockerels.

Always remember the statement: "Peace equals power." Throughout the ritual you have been attuning the mind, using whatever means available. At this point, with your intention clear in your mind, use your imagination in a way that your subconscious mind can understand. In perfect peace and tranquillity, you see the waters of the pool pouring out to the outside world. At this point, you trust your subconscious mind. You allow power to flow and you believe with all your heart that this is working. If you have performed your ritual correctly, you will find this easy to do. If not, you need more practice. You will be pleased to know, however, that any sincere effort on your part is bound to get some results. To describe this high point is not easy, but perhaps the best way of putting it is to say that you know with all your heart that the rite is working.

Magick is a complete acceptance of the enormous potential of your inner mind—a potential that can do things which are seemingly impossible from a purely physical point of view. The whole concept is almost paradoxical. On the one hand you are asserting your rights and defying the "facts," while at the same time you are becoming totally receptive and accept the impossible. In a way you are supremely powerful, yet you are humble. By *humble*, I do not mean subservient. This is a corruption of the reality of peaceful acceptance of something mightier than the mere physical. What I do mean is that you subdue the conscious urges that get in the way of the control of power. You assert or determine the outcome and then you accept the power to achieve this.

When you first begin working rituals, it would probably be a mistake to presume that one single ritual is going to change everything. It might, but not always so. As you become more experienced or adept, this will certainly be-

come the case, but for now, here are some further suggestions.

Sometimes the subconscious mind may not respond fully to a ritual due to either incorrect technique or a deep-rooted belief pattern, which is likely to take some time to replace. After all, it has probably been there since birth. Persistence is the tool to use. If you really want something, then persist. Perform the ritual over a specific period, say a week or ten days, until either something seems to happen or you begin to feel that results are on their way.

Negative thinking is always a problem—while you are awaiting results, make every effort to avoid this. Negative thoughts, depression, anxiety, worry, and so on cannot prevent a result, but they can slow things down. Whenever you are faced with such thoughts, either push them to one side or substitute better ones. Again, trust your subconscious mind and remember that it cannot fail if you have successfully passed on your directive. Persistence and positive thinking are bound to win in the end—never forget this. In order to assist your Magickal work, there are several techniques you can easily adopt. They do not take up a lot of time, but they do help considerably in improving your attitude of mind, thereby helping achieve positive results. Negative thinking is always a problem; it is a habit and like all bad habits it needs attention. Before becoming involved in the hustle and bustle of the day, spend about ten minutes thinking along the following lines: first, find somewhere quiet to relax and, in your mind, erect the ritual of the Pentagram and Inner Temple. See the pool and turn it into a foundation of golden light pouring out power. Allow this power to flow through you in your imagination. Try to feel it and know that it is affecting you beneficially on many levels.

Let positive ideas come into your mind, like better health, or more self-confidence. Feel yourself attracting wealth, and so on. Make this a regular daily exercise. Per-

sist and you will be surprised at the benefits that flow into your life if you keep it up. How about your desires, hopes, and wishes? Have you done anything about these needs? Vague hopes and wishes will always stay vague. They are never likely to materialize as they are too indeterminate and your subconscious mind will not respond to lack of direction, indecision, or vagueness. Get really interested in your needs—make a list of your wants and the things that you need to get rid of. Be specific, make decisions, and act. For instance, if you want a new car, think what sort of car, what make, what color. Get involved and interested in each desire, and back this up by using creative thinking. You do not need a full scale ritual at first. All you are going to do at this stage is to get things moving toward you in a positive way. Again, find somewhere quiet, erect the ritual of the Pentagram and then imagine yourself having all those things that you desire. Do not think about these things, but simply imagine that you have them right now. This is creative thinking. Indulge yourself—feel yourself actually having these things and know that they are in fact moving toward you, slowly and surely. Trust your subconscious mind once more. Do not concern yourself with how and why these things are going to actualize. This is not important. Regular creative thinking sessions for only ten or fifteen minutes each day will start things moving. You do not have to bother about the mechanism. Remember, it does not know anything about obstacles and it has all the answers. Trust it; it will not let you down. Always bear in mind that your subconscious mind handles energy, and it is in contact with everything in creation. With this sort of power, it cannot fail.

When dealing with rituals from now on, do not generalize by trying to bring too many projects into fruition all at the same time. Be specific—start with one project and do not try to bring into being something that is far too big. Start small; it is much easier to believe in the practicality of



this. For instance, if the project is money, then do not start by trying to bring a million dollars into your life. Start small; it is easier to handle, and when you get a result, this in itself will increase your confidence and your trust in higher powers.

All too often, students start by trying to win huge sums of money and if it does not happen after one attempt, they give up, usually blaming the ritual, the teacher, or anything else that comes to mind. The plain truth is that the project was too big and too vague. Usually there is a desperate need for money and rituals carried out in desperation are doomed to failure, due to the wrong attitude of mind. Look at the immediate situation and try to see what is really needed in the short term. It may only be a few dollars here and there or a more favorable attitude from people to whom you owe money. Really think about the situation and then attack the immediate problems using ritual. More long-term needs and other generalizations may be worked on by using creative thinking as described. Magickal techniques along the lines suggested in this book can and will solve many of life's problems, providing you make the effort. Do not, however, become engulfed in copious meditational notes and other such dutiful activities. Magick is meant to be a serious study certainly, but it must be enjoyable and filled with enthusiasm if it is to be fully successful. Creation itself is an enjoyable and happy affair, and so your Magickal work should be aligned with this important truth.

Suppose you do a series of seven rites for any given purpose. You might want to approach it like this:

- 1) Decide the intention exactly, even if this means writing it all down.
- 2) Decide the area of your birth chart the intention comes from; for example, money is house two, Taurus. Find out

which planet rules that area for you. In example, let us pretend it is Mars.

3) Find out as much as you can about Mars—Mars in house two, and the Martian influences (in every area). Do not look and worry over the negative aspects of that or any planet; there must be equilibrium, a balance. You have the power and opportunity to change anything you are not happy with, so be positive. (Remember also the information regarding planetary correspondences.)

4) Plan your rites: what you will wear, what you will use, what you will say, what music, and so forth.

**The Build-up:** For the first three rites, imagine what you want, what you are going to do when you get what you want, how you will utilize it, what a difference it will make, and why you want it. Give all these answers to yourself or your own personal god.

**The Climaxing:** When you reach the fourth rite, climax the ritual. Spend this time believing you have it. Feel the excitement, the wonder. Feel it in your hands or beside or around you, or whatever. Let it take your breath away.

**The Tailing-off:** The last three rites should be spent appreciating your newly acquired thing. Imagine all the ways you are going to use this, the difference it has made to your life, and wonder how you coped beforehand.

You can, of course, make use of this idea using the Moon phases for general or personal work with the planets. The correct approach would be to start the ritual at the time of the New Moon or about three days after the New Moon. You will need to use most of the Moon cycle of 28 days. For the first seven rituals, you would perform the build-up. When you are about one day past the First Quarter, start to

climax the rites up to the Full Moon, then tail off for seven days until you reach the Last Quarter. When the series of rites are over, forget the whole thing. Think no more about that subject unless you embark on a series of creative thinking exercises to back up the rites. Usually results are pretty quick, but do not despair if you do not get any. You just need more practice, more inner confidence, and more belief in your own power, not to mention more control over your thoughts. Never let negative thoughts block your path. You do not become a mage over night, but when you are, would you dare let a stray thought ruin your life?

The high point of any ritual is the creative thinking. When you reach the pool, you must place your intention into it. You must put your intention into the subconscious mind; you must stop your objective thinking and that is the hardest thing for the beginner to do. Have you ever tried to stop thinking? The chances are that after you tried for half a second, you begin to think about whether or not you have stopped thinking. Your mind becomes analytical, and you begin to wonder whether you are succeeding, and so forth. All this is interference. It must end before you can have a proper attunement. I will show you how to develop this and also how to improve your powers of visualization in a moment. What I want to do is explain more about the process of forgetting the intention.

By dismissing the thought or visualized image from an objective focalization in this way, the objective faculties cease to limit or inhibit its transmission. If it is the desire to have someone write you a letter, then your thought picture should be of the person sitting at a table or desk and writing a letter to you. If the desire is about someone buying a piece of property from you, then the thought picture should be of a prospective customer handing you money in exchange for a deed or paper. The picture you build in your mind should be the crucial point in the transaction where your final act is to be performed. By holding such a

picture in your mind and meditating on it, you make it become a creative picture. Have the picture develop slowly in the mind's eye—see it! Make it as real as you can—*then stop thinking of it!* Release the picture from the objective mind—think of nothing. You turn the intention over to the subconscious mind to carry out.

Here now are two important exercises you can practice; they form the basis of all Magical work.

The first exercise is non-thinking. Find a comfortable chair or lie down and then relax. Close your eyes and think of nothing; dismiss all thoughts that come into your mind. Allow nothing to happen in your mind. In the beginning you will only succeed for a few seconds, but as you practice, it will become longer. The purpose of the exercise will be completed when you can remain in this state for five minutes.

The second exercise is designed to strengthen and improve your powers of visualization or imaging. It means creating in the eye of the mind a picture that is filled with all of the details. Place some objects of different shapes in front of you, say, a bottle, an ornament, a cup, an apple, and so on. One by one stare at or fix your eyes on one object for a while. Try to remember their shapes and colors, then close your eyes and try to imagine a certain object. If the object should vanish, try to recall it. You will only succeed at this for a few seconds. As time goes on with regular practice, the length of time you can hold the image will actually build up until you can visualize whatever you like and hold it. Do not be frightened by initial failures. The purpose of this exercise will be completed when you can hold on to one object without any interruption for five minutes, with your eyes closed. When you reach this point, you may practice this with your eyes open. Apart from the object you visualize, nothing else of its surroundings must be noticed. The purpose of this exercise is completed when you can hold on to any image for five minutes, without in-

terruption. In order to assist you in these exercises, make up a string of forty beads. These can usually be obtained from any art or craft shop. Failing this, tie knots in the string. Move one bead at every disturbance, so at the end of the exercise you will know how well you have done. It will help you avoid counting.

Finally we ought to look at the biggest problem that seems to confront students, namely unwanted psychic phenomena and psychic attack. Psychic phenomena are unnatural and pointless; they serve no purpose and are a nuisance to more realistic practitioners. You are likely to come up against two kinds of psychic problems—one you may cause yourself, while the other is caused by other people. Correct technique with special emphasis on opening and closing a ritual will solve the former. Never perform any ritual, no matter how small, without erecting the ritual of the Pentagram and entering the Inner Temple. These devices are your safeguard against energy leaking out in an uncontrolled fashion, thereby causing problems. With regard to psychic problems that emanate from other people, you cannot stop them doing this unless they are willing to be trained. Usually they are psychic dabblers, uneducated clairvoyants, or perhaps people suffering from overimaginative thinking and stress.

To remove such influences is quite easy. Simply erect the Pentagram ritual, enter the Inner Temple, and imagine power flowing from the fountain, washing away the trouble through the four elemental doors. You can do this anywhere at any time.

Whenever possible avoid uncontrolled psychic dabblers, séances, and those particularly mindless practices associated with devil-worship. Let these people destroy themselves. You cannot stop them doing this and they certainly will not thank you for trying. Never subject yourself to exorcisms; the practitioners of this sort of stupidity are generally a danger to themselves more than to other

people. If you need expert advice on psychic problems, then for heaven's sake, ask someone well versed in such matters. They do not advertise or tout for custom, but they can be found. With correct technique and common sense, the vast majority of psychic problems can be avoided and in any case, the occurrences are not as frequent as some people would have you believe.

Psychic attack is also rare. If you are superstitious or lack confidence, then you are wide open to the assaults of an ever-increasing number of morons who take great delight in scaring people. But these assaults are not truly psychic—they come from within you. The supposed Magick of Devil-worshippers, Satanists, and the exponents of Voodoo is laughable. They are frightened bullies who suffer from an overinflated ego. Call their bluff and they shrink back into the mire where they rightfully belong. Do, however, remember that real Satanists will not stoop to these levels. Like genuine Magickians, they do not have to; they are above such things. Get rid of superstition, fear, and lack of self-confidence, and this branch of sick-minded sub-culture will leave you alone.

There is a lot of nonsense written and spoken about psychic attacks and its symptoms. Do apply common sense before arriving at the conclusion that you are being attacked. If things are going wrong and you are not feeling well or there appears to be some conspiracy against you, then stop and think. The chances are that you are being negative and oversensitive. In extreme cases of self-flagellation and a healthy persecution complex, the subject is most certainly causing the bad things to happen, all by him- or herself.

A change of attitude backed up by positive thinking and a realistic look at the situation is bound to clear up the problem. There is a mistaken idea that because you are a Magickian, you are automatically a target for psychic attack and for hounding by the public. This is not true. You

can, however, save yourself a lot of trouble by keeping your Magickal work to yourself. The rules of secrecy are quite valid and sensible for many reasons. Too much secrecy, which borders on paranoia, must at all times be avoided, as this shows in the very least a complete lack of self-confidence and a misunderstanding of life's purpose. Human beings, and this includes people who are involved with Magick, may appear to agree with what you are doing on the surface, but deep down, they may not like it due to resentment, jealousy, and other such negative ideas. They may, without knowing, try to block you. Keep your work secret. It is better to be cautious than risk problems and jeopardize your work.

Real psychic attack is very rare; it takes a lot of time and energy to work up and sustain the negative forces that are needed. In all cases of real psychic attack, you will know without any doubt that you are under attack and you will know why. And there is every chance that you will know who is responsible. There is no vagueness about this sort of attack; it is deliberate and obvious. It is not, however, fatal or irreversible. Your greatest asset is the ability to stay calm, put up your defenses, and use the power of your subconscious mind to reverse the process. It takes skill and determination, but it can be done by anyone. It is in your own interest to perfect your Magickal work, so you are confident in what you do. The same determination and faith in inner power will also stop any psychic attack. Both you and your assailant are using the same energy; it is not necessarily the strongest will that wins.

Quite often psychic attack is self-defeating and so cannot be sustained for long. Your best defense is first, not to go around deliberately antagonizing others. If you do, one day you may well upset the sort of person who takes a delight in smashing down anyone who gets in his or her way. So do not stick your neck out. If for some reason, you are

unfortunate enough to suffer direct psychic attack, keep calm. Panic will only aid your attacker. By mentally refusing to give way, you have already started to win the battle. Erect your Magick circle and enter your Inner Temple and use the fountain to push back the intruding energy. It is only a question of time. If you are sufficiently skilled, he or she will notice that your defenses are up and that you are countering. Like all cowards, the person will stop and beat a hasty retreat. Always remember that the instigators of psychic attack are already treading on dangerous ground. They are flouting the laws of creativity and they are subject to the equally potent laws of cause and effect. Rather than risk the energy being turned back on them, they will give up.

The whole point of psychic attack is surprise. The attacker will try to catch you off guard and then throw you into confusion in the hope that you will eventually harm yourself. Stand firm and call up inner energy; you cannot lose. Never try to wage a war on your attacker—push back with your own reserves and imagine that you are reflecting his or her own nastiness back onto him or her. When it is all over, you will have won and your attacker is not likely to try again. It must be stressed that such attacks are extremely rare and that most people are never faced with this problem, no matter what the media may say.

Again keep yourself to yourself and you are unlikely to fall foul of this sort of madness. Always remember that you cannot be harmed unless you wish to be harmed—yet another good reason for getting rid of negative thinking.

## Finding Your Potential

Each one of us has unlimited access to unlimited power. We have vast reserves of energy, but the very thing which gets in the way are the belief patterns and accepted con-

cepts that get pushed into the subconscious mind, usually from early life. These are awfully difficult to get around because they become a habit and a normal way of doing things. Now you can push ahead quite merrily using positive thinking, but sooner or later you come up against these blockages to power. Some of them are very obvious; they are sort of conflicts within our own nature, others are not so apparent and to go for total power means that we inevitably must start to look for and at these blockages. In *The Sacred Magic of Abramelin the Mage*, the idea is that you searched for the holy guardian angel, which is the epitome of total potential, and in order to do this, you went through a lot of purification and all sorts of strange things.<sup>1</sup> You had to deal with and master a whole host of demons.

First, you should realize that there is no such thing as a separate holy guardian angel, a separate real-self, or a separate demon. They are all *within* us, and it is important never to externalize these things. But the concept itself is very true, and we have this enormous power to master. We have all these "demons" that get in the way and so we have to do something about them. Modern psychology dictates that we face the problem, but that only works if you know what the problem is, and quite often we do not.

Abramelin had the right idea—the search for your own potential is done entirely in solitude. I do not mean that you lock yourself away for six months and read the Bible. I mean that it is literally done by searching within yourself. There is an easy way and that is by using natural energy along natural channels. Your subconscious mind is capable of anything. All you have to do is to ask it to get rid of these things and to clear the channels to your real potential and it will.

Here is a simple exercise that you will find quite interesting. There are three ways in which you can do it. First, you can do this purely as a creative thinking exercise once a day for the next couple of weeks—the best time is in the morning or in the late evening. Better still at both times. It only takes about ten minutes. What you do is, before the hustle and bustle of the day, find somewhere quiet and relax. Then you erect the ritual of the Pentagram and go into the Inner Temple up to the point you have been using to deal with the pool. This time your intention is to get rid of all the incumbencies, these blockages to your real-self, your real potential. You imagine going into the waters yourself and you let the waters wash these things away. It is very important to remember that you do not need to know what the blockages are; leave your subconscious mind to sort these things out. The other important thing is not to worry about how, why, and wherefore. Do not worry about how these things work out. Again trust your subconscious mind—just indulge yourself in the waters, really wanting to get rid of all the things that stand in your way to power. There is a tremendous incentive here: to remain as you are now or to become what you could be. The incentive is there to become something better—not something better in the namby-pamby Christian way or the holier-than-thou way, but better than you are from a realistic point of view. You could then handle more energy and get your life together in a much more spectacular way. At the end of the rite, just simply close down.

Second, you could do this as part of a ritual, whatever ritual it is you are doing. Before you reach the high point, you fit this in somewhere for five or ten minutes before moving on to the main body of the rite. You can, if you like, keep the intention of the cleansing ritual, which is basically the same as the actual ritual you are doing. For instance, suppose you are doing a ritual for self-healing. After opening, you would enter the Inner Temple and then spend some time washing away all those blocks that stand

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<sup>1</sup> S. L. MacGregor Mathers, *The Sacred Magic of Abramelin the Mage* (Mineola, NY: Dover, 1975).

tween you and your own inherent self-healing power. Then move on to the main body of the rite. It can only enhance and make the rite more effective.

The third possibility is to turn this into a full-scale ritual in its own right. You would do exactly the same thing in a general fashion. Build the entire rite around that idea. Or, work through these things planet by planet, preferably starting with the Sun. What you would do on day one is to set up a full-scale ritual for the Sun and you would see all the blockages being washed away. You would obviously use golden-colored water and, of course, the sole intention would be to get rid of any solar blockages. On day two, you would move to the Moon. Silver water would do its trick. Naturally you would work in as many correspondences as you can into the ritual. For the Moon these would be silver, violet, or silver-colored altar cloths and silver candles. Jasmine incense is a good idea, and so on. Work through the planets, one after the other. It is better that when you start, you do not break the pattern. Do this for ten days, one each day. This keeps up the continuity of the thing you see. It is a good idea to do this once each year. Do it with real dedication and with real sincerity and it will really pay off. You can even do it once every season—every quarter as it were. The effects are really quite amazing with ritualistic work, especially like this. You are working through natural channels, and very rarely do you get a spectacular result. Things happen in slow and steady ways. Quite often weeks afterward, something will happen and you will link it into the appropriate ritual, because there is a sort of realization with this. These things look after themselves. If you trust your subconscious mind, it will sort these things out in its own good way. That is what it is all about. Your subconscious mind has all the power—trust it, make contact with it.

## MAGICKAL MISCELLANEOUS

The whole object of ritual Magick is to turn intention into fact. In order to do this, we have to alter our thinking by adopting more positive attitudes. We have to believe in what we are doing, and we have to use the imagination to stimulate the subconscious mind into action by bringing into play as many appropriate physical correspondences as are necessary. Having dealt with the inner and outer work in great detail, we will now look at the physical end of ritual to see if we can make better use of this.

Never forget that we live in a physical world—this is an inescapable fact. It is all very well to spend time in idealistic states, in the exploration of inner worlds. This may be very interesting, but in the final analysis, we have to look at the end product. What value is there in our meditations or in the contents of our Magickal diary? There are two aims with Magick: one is to seek inwardly and learn, the other is to apply that learning. Both must be balanced. Regrettably this is rarely so and we can see even today those misguided souls who insist on separating the two, by denying or rejecting the material side of life in favor of some lofty ideal. What possible use is there in human existence if one retreats from the physical reality? I am often forced to wonder which is worse—on one side the starving mystic and the initiate who cannot pay his or her mortgage, and on the other, the greedy materialist who rejects inner reality for pure gain. Both are horribly wrong. Balance is the key word—attune to reality and then apply this to physical existence. As one side grows, so does the other and we are

raised once more to the heights of total reality and absolute harmony on all levels.

Just as a tree must be firmly rooted in order to survive, the physical platform that we stand on must be firm and under control. You cannot escape the physical, so it makes sense to understand and use it. When dealing with Magick, we use all manner of physical items, such as altars, candles, weapons, even the temple. There is a subtle difference between everyday things and Magickal paraphernalia. The latter have been segregated and thought about; they have been made different. You cannot see the difference or measure it because that is the wrong way to view this difference. So what is this difference? Quite simply, it is solely our attitude toward the Magickal things that keep them apart. They are linked to our mind in a very special way. Everything around us is related by thought, but most things are taken for granted or accepted at face value.

Let me give you an example. You walk along a beach and all around you there are pebbles. Most of the time you do not notice these; they are simply there and are of no real consequence. They exist, yet your relationship with them is quite detached and your attitude is probably one of indifference. Now you stop and look at the pebbles. You notice the different shapes, sizes, and colors. You pick them up and feel the texture; your attitude has changed from detachment to interest and correspondingly the relationship is more concrete. Taking this one stage further, you may start to collect different types of pebbles. It could even become a hobby. You get more involved and you treat your collection with care and respect. The relationship is deepening as the pebbles start to belong to you and give you pleasure.

The Magickal approach goes even deeper. Staying with our example of pebbles, let us suppose that you wish to make a piece of Magickal jewelry, perhaps a pendant

First you would spend time thinking and meditating on the type of stone you wish to use, the place to obtain it, and the way in which you are going to collect it. Having gone through this process, you would then bring in the element of time. On the appointed day, perhaps at some special time, you would arrive at the place and begin your search. Eventually you find precisely the right pebble—it is exactly what you want. It is then wrapped in a clean cloth and then taken into the temple, where at some opportune moment, a special ritual that you have devised is performed to enhance its virtues. Finally it is worn during rituals as a piece of individually created Magickal jewelry. This lowly pebble has become Magickal because of the relationship formed and your attitude toward it. It is Magickal because you have made it so by using your mind. You have forged a link between this piece of stone and yourself and so it is with all Magickal equipment.

Treat it with care and respect, keep it apart and make it special. You do not need long-winded rituals, nor do you need to be a “master” Magickian or “initiate.” All you need is an attitude toward these things that is correct.

Let us think about Candle Magick for a while. This is a very productive form of Magickal practice. Light has fascinated people since the beginning of time. We revere light; our bodies need it to survive; our psyches need it to feel content. Some adepts laugh about the practice of Candle Magick because it seems too easy, but a ritual practice does not need to be difficult for it to be effective. The candle is a focus nothing more, nothing less, and like the pebbles, you have to adopt the right attitude toward it if it is to be of any use.

Do not just go out and buy any old candle and then in a haphazard way, pick up the textbook and mumble the words, hoping that something might happen. It will not! I will not dwell on this as the principles of positive thought and correct procedure have been discussed in great detail.



Forget all the superstitious claptrap and use the principles already given. The scientific way of doing this is as follows: the shape and size of your candle is of no consequence, unless you have something special in mind. Do you wish it to burn for a long time or do you prefer to use a candle shaped like a human being, in order to heal someone? Color is another consideration. A red candle will not attract the power of Mars. When lit, the only thing it will attract is either the attention of the neighbors or some passing moth. If you are working with Mars, then use a red candle because it reminds you of the color of the planet. It is another aid to focusing the mind. If you wish to anoint your candle, then do so, preferably with an oil which is made in accordance with the energy which you are using. The only purpose of this oil is to help concentration, especially if the scent is right. As with any Magickal act, always use correct procedure. In other words, plan your ritual. Use correct associations and whenever possible, make use of the appropriate cosmic tides.

There are many ways to use candles. Often a little ingenuity and thought will produce good ideas, and it is far better that you use your own ideas no matter how simple they may be, rather than blindly adopting the ideas of others. Here is an example of how to use Candle Magick to solve a problem. Let us suppose that you are concerned with healing. Right away you come across the usual confusion and conflicting ideas, if you take any notice of accepted practice. Use the planets in the way you have been shown. There are two possibilities: if you are attempting to heal yourself, then use your ruling planet(s) and plan your ritual around this, using the appropriate colors, scents, and planetary tides (this I assure you will work far better than any other ideas you may have been exposed to); if you are intending to heal someone else, you have the problem of not knowing which planet to use. Therefore, use the planet that rules such things in a general sense. In this

case the planet would be the Sun. For those who like to be more exact, you could also use the planet that is connected with the problem, such as Mercury for nervous problems, Mars for lack of energy, and Jupiter for liver complaints. Always make use of the planets in this way.

The actual ritual might go something like this. You are concerned with healing someone else; the ritual has been planned and thought out and the appropriate time has been fixed. A single gold or yellow candle has been acquired and is in position. You have decided to perform this rite for six consecutive nights, six being the number of the Sun. Instead of using six candles, letting each one burn out completely, you have decided to use a single candle, which has been marked by lines, so that the candle can be allowed to burn down to each mark. The temple is opened in the normal way and the intention is stated. At this point, the candle may be anointed and dedicated to the person who is to receive healing. Sit down and switch on your music. At each element, see the doorway opening, ready for the flow of power. At conclusion, stand up and, if you like, reiterate the intention, then light the candle. Sit down and then play the music you have chosen for the pool. See in your imagination a powerful golden light pouring out of the candle flame and going out through the four elemental doorways. Then see the light surrounding the person who is to be healed. See him or her recovering and feel confident that this is so. At the end of the music, either close the temple, or if you like, spend further time working toward this healing using your imagination; it is entirely up to you. At conclusion, close the temple in the normal manner. Leave the candle to burn until it reaches the first mark and then extinguish it. Continue the ritual for five more days and on the last day, let the candle burn out completely. Naturally there are many possible variations that can be used. Feel free to incorporate whatever ideas that you may feel are right for you.



Another interesting variation is the use of the "image doll." These are usually made from wax or cloth and are intended to represent a person. They do have the advantage of being a more natural representation of a human form than a colored candle. They may be used in addition to candle burning or by themselves. The intention of a ritual usually governs what we use and image dolls are quite often a very convenient way of working. Instead of healing, supposing we are dealing with someone who is giving you a lot of trouble. Now for heaven's sake, do not make a wax doll, curse it, and stick pins into it. These sorts of things have a nasty habit of bouncing back on people. Instead, follow the procedure below which may sound rather silly at first, but it does work.

Make or buy an image doll and work with it so that it actually represents the person who you know is causing the problem. Paint it, dress it up, or simply write the name on it. Again it is up to you, as long as you build up an association along the lines previously suggested. Conflicts belong to Mars, but in this case what you really want is peace and harmony instead of antagonism, so Venus is the planet to use. Again plan out the ritual incorporating any Venusian correspondences. Then at the appropriate time, open the temple in the now familiar way. The high point of the ritual is rather unusual, but it is subtly effective. The image doll is the focus, so you treat it as the person. Just imagine that you are face to face with your adversary. Everything is calm and you are both open to sensible discussion and a measure of give and take. Imagine that you are putting forward your point of view, not forcefully, but quietly and rationally. State your case and be honest. See the other person thinking about this and perhaps offering his or her point of view to you. Try to feel friendly rather than hostile and work toward a peaceful solution. Keep all negative and destructive thoughts out of this line of thinking. Aim for a constructive settlement, perform this rite several times and each time treat this image doll in a

friendly manner. The problem should disappear and when it does, either depersonalize the image doll, then dispose of it, or simply wish it happiness and luck and put it away somewhere. These sorts of practices are known as "Natural" Magick because they are simple and easy to work with. They are, nevertheless, very effective in the right hands. There are many other Natural Magick practices—use whichever ones suit you.

Now let us turn our attention to talismans, amulets, and charms. Essentially they are all the same. They are a focus, a convenient way of directing energy. However, as there is probably more rubbish written and spoken about these things than there are stars in the heavens, we will first eliminate the dogma, superstition, and incorrect assumptions. A charm, usually known as a "lucky charm," will only work if you believe that it will work. If you only *hope* that the charm might bring you luck, it will not; and therefore there is no point in having one.

It is said that a talisman attracts and an amulet protects. Again you can ignore this and simply use talismans for whatever purpose you have in mind. Now the construction of a talisman is an art in itself, yet it is not beyond the capabilities of most people—providing you adopt a sensible approach. Every talisman has to be individually created from scratch and it has to be Magickally enhanced. Any talisman that has not been made in this way is virtually useless. Likewise, there is no point in copying the designs of someone else. A true talisman is a representation of an idea and a personal involvement in a concept. The designs attributed to King Solomon or anyone else were thought of by that person. They worked for him because they were the product of his mind. It does not follow that they are right for you. By all means, look at the ideas of others and use any principles which you feel are right, but do not copy someone else's work. You risk losing so much in the way of learning, success, and individuality. Likewise it is pointless buying copies of these designs to use as

charms and makeshift talismans. This is superstition, not Magick.

You may find that some of these are in fact advertised as ritually enhanced. However, I have to ask myself if the Magickians responsible for these claims are truly talismanic workers, or have they made the classic mistake of presuming that, because it is copied from some grimoire, it is already vested with power. This is not true. So, where do we start if we wish to produce talismans that are individual and are destined to work? As always, intention dictates the design, together with the flair and ingenuity of the person who makes it. Again the best way to illustrate this is by example.

Here is a suggested procedure for the making of a talisman for money. Once again if this is for yourself, then use the appropriate ruling planet. If it is for someone else, then use the planet which rules these matters in a general sense. In this case it would be Venus. Let us say that you are making this for someone else and proceed accordingly.

First comes the choice of materials—you could use the appropriate metal, which is copper, but this is not easy to work with. Traditionally we are told that virgin parchment is best. However, this is not strictly true. Parchment is hard wearing and does have certain advantages over paper, but do remember that the only reason parchment was used in the first place was because there was nothing else to use. Paper had not yet been invented. Use parchment if you must, but good quality paper is a fair substitute. The design is obviously the next consideration. Stick to symbols that you know and understand. A good basic design is the now familiar Encircled Cross. The color green belongs to Venus, so incorporate this color. Work into the design anything which suggests Venus, such as the planetary glyph, or perhaps a semi-precious stone. When you are satisfied with this part of the work, then think about how you are going to represent the person in the design. You could simply write in the name and the birth date, together with

some slogan such as “Abundant Money Supply.” Use your ingenuity and do not be afraid to experiment. I would not bother with numerology or Hebrew letters and the names of the archangels. Unless you fully understand something, do not use it. It is far better to keep things simple and understand what you are doing. Now that we have the complete design, all that remains is to link this with the person for whom it is intended. This may sound difficult, but it is not.

The procedure is known as “ritual enhancement” or “charging.” It is not sufficient to blast the talisman with cosmic force and then give it to the person concerned. What is needed is common sense and correct technique, then allow your subconscious mind to do the work in its own way. Set up the temple using Venusian correspondences and open up as normal. Use the music you have chosen for the elements if you like, to open the quarters. Now in your imagination see the pool transform to a fountain emitting green light. See this light gradually filling the temple; see it getting brighter and brighter. Look at the talisman and concentrate this light into it. Let it absorb this light until it glows brilliantly. Now see some of this light go out through the four elemental doorways. Gradually it finds the person who is to receive the talisman. It surrounds that person in a brilliant green glow. See money coming into his or her life, effortlessly, and in great abundance. Let this happen—allow it to happen. Spend as long as you like on this and then close the temple in the normal manner.

The talisman can then be wrapped up in a clean cloth, until it is given to the person concerned. Of course, you do not have to give a talisman to someone for it to be effective. Sometimes it is better if you do not, especially if the person concerned is superstitious or easily given to fears about Magickal matters. In this case, simply keep the talisman in a safe place until it has done its work. The charging ritual can also be used for your Magickal weapons, as it

Table 4. *The Tarot Deck and the Planets.*

Planet	Swords	Wands	Cups	Pentacles
Uranus	Ace	Ace	Ace	Ace
Neptune	2	2	2	2
Saturn	3	3	3	3
Jupiter	4	4	4	4
Mars	5	5	5	5
Sun	6	6	6	6
Venus	7	7	7	7
Mercury	8	8	8	8
Moon	9	9	9	9
Earth	10	10	10	10

helps attune them to you and your potential. The Magickal Sword, for instance, can be charged by opening the eastern door and allowing the full power of the element of Air to concentrate into this weapon. Likewise with the other three weapons, using the appropriate doorways.

There are hundreds of everyday articles that may be used as aids to ritual; there is, however, one Magickal aid that is relatively inexpensive and can be carried around wherever you go, and that is a pack of tarot cards. Laying aside their use in fortune-telling or divination and clearing your mind of the many meanings attached to the individual cards, look at them in a different light. They are a tool. The best deck to have is the Rider-Waite deck. Although personalized like all the others, it is the most suitable one for ritual use. The 78 cards are split into 22 major and 56 minor; the major cards fit the paths of the Tree of Life although not in the way given in *The Golden Dawn* by Regardie.<sup>1</sup> Divide the pack into four suits of fourteen cards. Then take out the face cards, and the ten remaining in each

suit relate to the Tree of Life and the planets. See Table 4 on page 214.

Note that Pluto has no cards to represent it. There are four suits of ten cards, four ways to contact each planet, except Pluto: the four elemental parts of each planet and the four elements on Earth. The ritual possibilities are endless as a meditational aid. The elemental aspect of any planet can be explored. Take for instance Venus: here the four 7s are placed on the altar facing the appropriate quarter and are then studied one by one, either by calling the appropriate card to mind and exploring the scene, or entering each elemental doorway to find the appropriate card and then letting it come alive. Always remember it is the planet you are contacting in four different ways; the cards may also be used as a physical aid to concentration. Further exploration of the elements may also be made using the four 10s, and much may be discovered. The face cards represent the ways in which any human being uses power. For instance, the King is control and direction, the Queen is consideration and receiving, the Knight is action and doing, the Page is inquiry or becoming aware. So here we have four distinct ways of dealing with each of the elements. Another useful meditational and practical tool is to work with the cards by getting to know them and discovering *your own* key words that represent the real meaning of each card for you.

The Enochian system of Magick pales into insignificance when dealing with the complications of tarot combinations.<sup>2</sup> Taking the Sun, we have four cards to represent

<sup>2</sup> Enochian Magick, which incorporates the Enochian language, was discovered by Doctor John Dee and Sir Edward Kelly between 1583 and 1587. Dee was Court Astrologer to Queen Elizabeth I and used the abilities of Kelly, who claimed to be able to see spirits by using his psychic abilities with the help of a shewstone. Together they communicated with entities from higher realms, known as the Watchtowers and Aethys. Apparently nothing more became of this system until the Magickians of the Golden Dawn used the Enochian language in their rituals and elaborated and refined it into a coherent system.

<sup>1</sup> Francis Regardie, *The Golden Dawn: A Complete Course in Practical Ceremonial Magic* (St. Paul, MN: Llewellyn, 1986).

the elemental divisions: for example, the 6 of Wands is the fire element of the Sun. If we now place beside this the 6 of Cups, then we have the sub-element of fire—in other words, the fire part of the water part of the Sun. Adding another card would produce an even finer division. Always start with the prime card, in this case the 6 of Wands, and then apply each division one at a time. In this way it is possible to fine tune to the nth degree. These are just a few of the many uses of the tarot as a tool. Although the exploration of this is Cabbalistic, the use of the tarot should appeal to all kinds of ritualists. Cabbalistic Magick appeals to those who are Hermetic in outlook, but the same fourfold pattern is your basis no matter what system you follow. You cannot be effective as a Magickian without understanding this pattern and this is the very thing I have tried to give you—a solid basis on which to work Magick.

## Focusing with Elemental Seals

We have come a long way with a lot of ideas. I have tried to give you the keys, and I hope that you are finding success. I hope that things are changing for you. A physical focus is an essential part of Magickal working. The temple, the altar, the pillars, the weapons, and so on—these are all physical focuses. You would be surprised at the number of people who think that by grasping hold of a Magickal candle and lighting it, that the candle itself is going to produce results, which of course it will not. What matters is your intention. If that intention is determined by positive thinking and belief, if the candle is used as a focus, then it cannot fail. You cannot fail with determination and positive thinking. When problems come along, you can look at them as an ideal opportunity to solve the problems. If setbacks hit below the belt, you may be depressed at first, but gradually you can assert your strength and recognize that

it is a planetary energy which is causing this and all it needs is a little re-wiring, like a circuit diagram. This knowledge comes with time—it does not come instantly.

The final practical work in this book concerns the “elemental seals,” and these, in themselves, are physical focus points. They are four talismans that are ritually attuned to you. They are actually charged to you and are attuned to the elements, so that gradually, by their ritualistic use, they tend to assist your ritual work. It does not matter what sort of rituals you do. The elements pervade everything and they help by making you more aware of their possible uses. The elemental seals work gradually to help you filter out less beneficial energies in preference of the more beneficial ones. Working with them will reveal their true potential. They are very valuable tools, ones that I have used for some considerable time and had a great deal of success with—not only the elemental seals, but the planetary seals as well.

Elemental seals are not hard to make. Sample designs that you can use to make up your four seals are shown in figure 8 on page 218. Each seal should be drawn in its correct elemental color and have the correct attributions that correspond to it. On the back of each seal, write your name and birth sign (see figure 8 on page 218.) You can, of course, elaborate on them and work in your own ideas and symbols or, if you like, design completely new ones. For example, when making the elemental seal for Air, you would draw on parchment or parchment paper your design in yellow ink, working into the design the symbols and things that equate to that particular elemental force.

You would open the temple in the normal way using the techniques that have been previously mentioned for charging talismans. Keep clearly in mind the intention, which is to make you more aware of the elements and the possibilities hidden in them. Perform the ritual then close down in the normal fashion. When you have finished, put

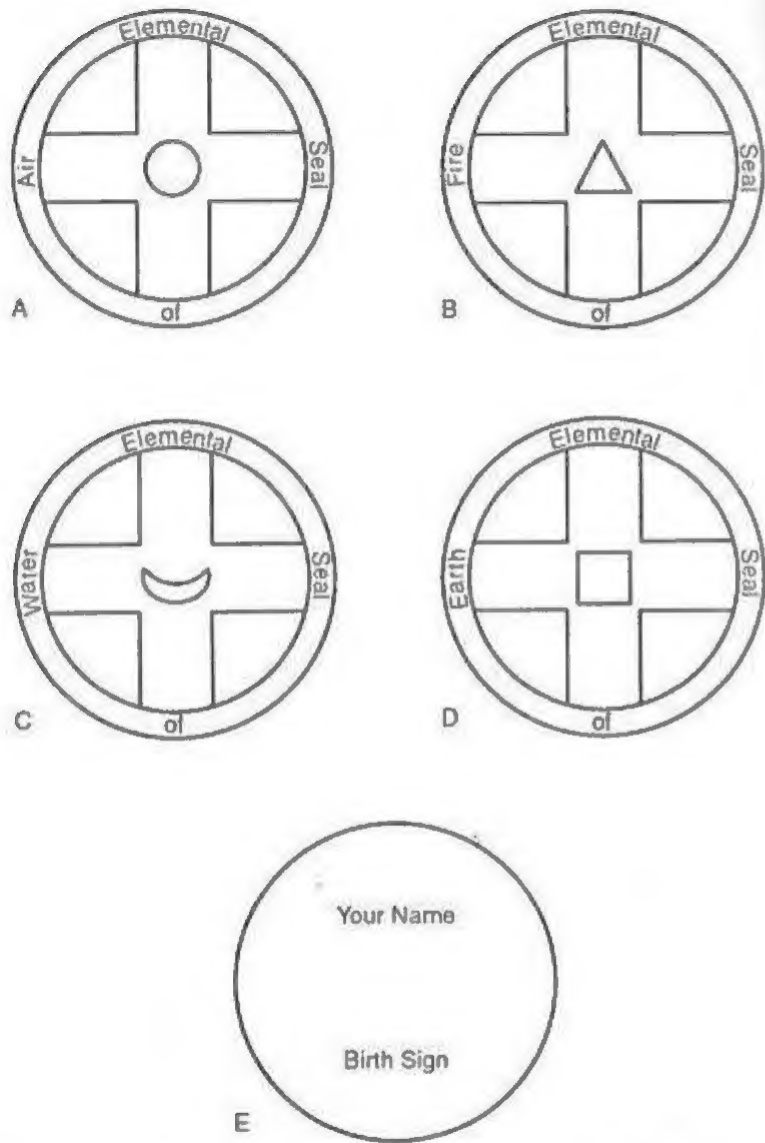


Figure 8. Elemental seals; a) is the Seal of Air; b) Seal of Fire; c) Seal of Water; d) Seal of Earth; e) back of the seal.

them away in a safe place. Perhaps you could wrap them in silk or some other material for safekeeping. Whenever you perform a ritual from now on, just place each elemental seal on your altar at the appropriate quarter.

• • •

I hope this book has been useful. Do go back over the previous chapters—the more you study them the more you will discover. The keys are all there and the potential is vast. You can do so much by just using these very simple ideas. Although we have explored a lot of material the study and practice of Magick is really quite simple. It is a process of applying determination, positive thinking, belief in what you are doing, and, whenever possible, making use of the cosmic tides which are here for us to use. Do make use of the Magickal seals and Candle Magick. Do work with your Inner Temple to make your life better. When you have practiced for a year or so, you will find that your life and outlook have changed a great deal!

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# The **Magickian**

This is a practical hands-on book about The Banishing Ritual of the Pentagram. It is written for people who want to learn how magick works, for people who have had problems learning to use magickal rituals, and for those who want to change their lives for the better. Phillip Cooper lifts the veil of superstition and cuts through the confusion surrounding ritual practice so you can achieve results quickly and easily. He explains how to set up a temple, creating the inner temple, the clothes to wear, the colors to use, working with scents and music, timing rituals, and how to work with planetary energy based on your own personal astrology. Cooper provides a wealth of practical information so you can remove the blocks that impede your path, use creative intention, and protect yourself from negative energy or psychic attack. This is magick that works!

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